

AMERICA

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MAY 20 1943

DETROIT

AMERICAN PLANNERS STUDY FREEDOM FROM WANT

Msgr. John O'Grady

ABSENTEEISM, AFTER ALL, IS ONLY A SYMPTOM

J. A. McWilliams

BEFORE COPERNICUS THERE WAS NICOLAUS OF ORESME

Edwin G. Kaiser

ONE DAY IS LIKE THE NEXT, BUT SPEAKING OF ROUTINE—

Sister Dolorice



LOUIS J. A.
MERCIER

WILLIAM B.
HILL

ROBERT E.
HOLLAND

GOETZ A.
BRIEFS

HAROLD C.
GARDINER

AND—
THE POETS



A CATHOLIC REVIEW OF THE WEEK

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

MAY 22, 1943

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WHO'S WHO

HOW does American social insurance compare with British? What specific types of social security have we now, and what should we add? Rt. Rev. Msgr. JOHN O'GRADY, Secretary of the National Conference of Catholic Charities, answers these and other questions in a continuing series of articles on this topic. . . . LOUIS J. A. MERCIER continues his discussion of the spiritual and democratic eclipse inaugurated by the "Enlightenment," with special reference to the theories and influence of Rousseau. . . . JAMES A. MCWILLIAMS, S.J., Director of the Department of Philosophy at Saint Louis University, distinguishes between the "rash" of absenteeism in war industries and the underlying malady, with suggestions for its cure. His diagnosis features research conducted in a number of plants and consultations with various Washington bureaus and social-service specialists. In addition to teaching activities, Father McWilliams is Editor of the *Modern Schoolman* and author of *Philosophy for the Millions*. . . . REV. EDWIN G. KAISER, C.P.P.S., presents the fascinating history of a great philosopher, scientist and economist who antedated the discoveries of Copernicus and Galileo. Great minds, these early Churchmen. Father Kaiser has a degree in Theology from Saint John Lateran, and is professor of Philosophy at Saint Charles Seminary, in Ohio. . . . SISTER DOLORICE, O.P., teaches "eighth-grade Comic-eaters" in Milwaukee, and doesn't find it dull. She tells you why. . . . WILLIAM B. HILL is pursuing his theological studies at Weston College, Weston, Mass. Prior to this, he taught English at Georgetown University. . . . THE POETS: Daniel Sargent, from Massachusetts; Sister Mary of the Visitation, from Maryland; Sister Mary Philip, from California; James D. Carroll, from Texas.

COMMENT ON THE WEEK

Revolt Against the President. By the end of last week it had become apparent that only those not immediately concerned with war production were satisfied with the Executive Order of April 8 whereby industrial wages were practically frozen and the judicial authority of the War Labor Board was transferred to Economic Stabilization Director James F. Byrnes. All the dissident branches of organized labor raised a unanimous voice in protest, and they were joined in their opposition by the War Labor Board itself. It was reported, also, that the procurement services of the Army and Navy, together with the Maritime Commission, had not been consulted before the issuance of the Order, and were "concerned" over its possible consequences to employment and production. Then, on May 10, the War Labor Board, responding to a Senate request for a report on its activities, announced that all wage adjustments granted since October 3, 1942 "have had a microscopic effect upon prices," and that "77 per cent of the voluntary applications for wage adjustments were filed by employers alone." In almost every case, the Report continued, the employers agreed not to raise prices to compensate for increased labor costs. If this summary is correct, there would seem to be no sound reason for depriving the Board of an authority which it has used with intelligence and full recognition of the inflationary factors involved. It has won the confidence, with few exceptions, of leaders in both industry and labor. It has succeeded reasonably well in stabilizing wages and in assuring peaceful conditions in our war-time industry. To weaken its authority now, or otherwise lower its prestige, would seem to be a mistake. The Administration was, therefore, well advised when, on May 12, by a directive from the office of Mr. Byrnes, it bowed to the evidence and restored to WLB its judicial power over wages.

Thomas J. Lyons. On May 11, Thomas J. Lyons, President of the New York State Federation of Labor, was buried from St. Patrick's Cathedral in Manhattan. Among those who crowded the Gothic edifice on Fifth Avenue for the Solemn High Mass of Requiem were civic notables from all walks of life who, despite divergent interests, united in respecting the intelligence and Christian integrity of this leader of organized labor. They knew Mr. Lyons as a man who used his high office to better the living conditions of American workers, never to satisfy a lust for riches or power; as a leader who looked upon elective office in labor as a high-minded career and a sacred responsibility; as one who never compromised with the agents of Moscow and their "fellow travelers." It has, indeed, been the misfortune of organized labor in this country that the general public is better acquainted

with the Scalises and Brownes, the Currans and Quills than it is with men of the stamp of Tom Lyons. His untimely death, and the great honor shown him, can serve to remind us that in organized labor, as in other sectors of society, the good men far outnumber the scoundrels.

Mr. Ickes and the Japs. Mr. Hearst's New York *Journal-American*, looking around, apparently, for a stick to beat Mr. Ickes, has recently seized upon the Japanese interned after Pearl Harbor. Mr. Ickes, it seems, has allowed some of them to work on his private farm. Into the discussion of Mr. Ickes' merits, or the merits of his action, we do not here wish to enter. We do wish to protest—and vigorously—against the full-page spread of anti-Japanese invective with which the *Journal-American* provided its readers. Caption at top of the page read: "Treachery, Loyalty to Emperor Inherent Japanese Traits." Mr. Frederick T. Woodman of the Pacific League is quoted extensively as condemning all Japanese—lumping together both the American-born and the native Japanese. The whole is just a taking-over of Nazi racial theories. We prefer to believe with Edmund Burke (Dr. Goebbels and the *Journal-American* notwithstanding) that you cannot indict a whole people. Is the Hearst paper working up another 1919 mentality?

Sectional Freight Rates. Among the slogans of the day that cannot stand the test of scientific scrutiny is the saying that wars settle nothing. They sometimes settle plenty, including the fate of empires and of civilizations. North Africa, let us not forget, including Egypt and Asia Minor, was once solidly Christian. But occasionally the end of a war does leave issues about where they were when the shooting started. Before the Civil War, North and South fought bitterly over the tariff. The North, which was commercial and industrial, wanted high tariffs; and the South, which was agricultural and supplied cotton for the British textile industry, favored free trade. This economic rivalry was not, of course, the only cause of the sanguinary conflict between the States; which is a good thing for both sides, since the war settled the problem only temporarily, so to speak. For a long lifetime, the industrial North had its tariffs, and the agricultural South had mostly a difficult time of it. But, finally, the South began to industrialize on its own account and persuaded many a Yankee to move his factory to the land of low taxes and low wages. Now the South is campaigning for a change in the freight-rate differentials, on the plea that these discriminate in favor of Northern industry. The Interstate Commerce Commission has been appealed to, and Southern Congressmen have introduced legislation to compel uniformity of

freight rates throughout the nation. Northern business men, of course, are thoroughly aroused. "This is the most serious threat to the welfare of the industrial North since the Civil War," said one of the spokesmen last week, as they began their counter-attack in Congress and before the I.C.C. But this time, however strong feelings may become, the fight between the sections will be useful and unbloody. And it will probably settle the issue at least as well as did the bayonets and grapeshot of the Civil War.

Mexico Looks Ahead. The venerable University of Mexico, stout ancient among scholastic institutions of North America, bestirred itself last week and announced a significant advance in academic life. From 1553 to 1856 this scion of Salamanca enjoyed freedom and its fruits in a long roll of scholarly alumni in arts, law, medicine and theology. Juarez and Lerdo then stunted its activity with a series of blighting decrees, and their successors kept up the hampering policy until our own decade. Somehow, through all the revolutionary politics, the university managed to escape complete domination by the "totalitarians of the Left," and today it gives a fresh sign of its vitality in the inauguration of a new-born college, the faculty of Philosophy and Letters. Students and professors gathered last week to hear the Rector of the University, Doctor Fucher, and an assembly of intellectual notables, celebrate the opening of studies in Thomistic thought, as seen in its influence on social, economic, political and religious affairs. The charter grants the right to confer degrees through the doctorate. Mexico could give no better proof of its new liberty, of its respect for intellectual and spiritual interests. Education everywhere welcomes the recent happy event.

Peruvian Library Burns. In the scale of great human values, the loss of a notable library ranks next to the destruction of a cathedral. The latter houses the Presence of the living God. The archive and library contain a record of the noblest deeds of man. In Lima, the Biblioteca Nacional dated its history and its holdings from the middle sixteenth century, the time of those remarkable viceroys, Antonio de Mendoza and Francisco de Toledo. Manuscripts there preserved—over 40,000 of them—contained first-hand accounts of the Inca peoples, the Conquest, the Spanish colonization, with all its amazing story of transplanting European culture and amalgamating white and Indian institutions, the growth of old San Marco, the stresses and the glories of social and academic achievements. One hundred thousand rare, often irreplaceable, volumes told in their worn leather covers more of the development of human genius than mere historical narrative could express. On May 10, an accidental fire consumed the entire collection. The sympathy of the world goes out to the Peruvian people in this catastrophe. Men may quickly build the housings of a library. They can never reconstruct so grand a treasury of ancient writings.

Papal Peace Plans. Thoroughly hopeful, even though sober and cautious, was the tone adopted by the Most Rev. Samuel A. Stritch, Archbishop of Chicago, in his address on May 11 to the Chicago Regional Conference of the Catholic Association for International Peace. "We know," observed the Archbishop, "that a solution is possible—difficult but possible, if a few basic principles are taken into consideration. These principles have been stated in our times by the Pope in his several Christmas Eve peace statements. It would be a mistake to study one of these statements apart from another." In view of the growing sense in this country of the wisdom and practicality of the Papal outlines of a just and durable peace, the Archbishop's announcement was particularly welcome, that the American Bishops' Committee on Peace Aims has compiled a volume which will shortly be available to the public, entitled *The Principles of Peace, from Pope Leo XIII to Pius XII*. This will be the first complete collection of this kind, of Papal utterances in our time upon this subject. The Bishops' Committee, said the Archbishop, will mainly confine itself to the scholarly preparation and distribution of volumes on the Papal peace program, leaving to individuals and to organizations such as the C.A.I.P. "to get more and more people to think" of it. The more familiar Catholics are with the peace ideas of our own spiritual guides, the surer and more effective will be our cooperation with those men of good will outside the Church who are willing to join with us in similar aims.

Swiss Wrist-Watches. Slight deficiencies of articulation among those subject to alcoholic disturbance are well known to all students of human nature. Experienced pastors of souls have found an expedient. They request strangers who ring the rectory bell at midnight and insist upon their perfect sobriety, to repeat rapidly and distinctly the phrase: *Six rich Swiss wrist-watches*. More perplexing, however, are the persons who, from all appearances, are as remote from alcohol as a Tunisian camel, yet who manage to confound *mitigate* with *militate*, even in manuscripts they submit to editorial scrutiny. The troubling thought arises: is this pseudo-intoxication catching? Will all and sundry soon be complaining that fifth columnists, for instance, are mitigating against the welfare of the United States? Or, in reverse: will the Nurse's Aide be murmuring, as she soothes our boy's fevered brow: "Let me apply this lotion, it will militate your pain." Whatever the explanation is, this verbal confusion is mitigating against the editorial peace of mind. The editorial ear is plenty annoyed, as it is, by people engaged in *com-batting* evils which the dictionary-minded believe it is sufficient merely to *com-bat*.

Mrs. Sanger on Mother's Day. Complete absence of a sense of humor seems to rank high amongst the characteristic traits of many of the Pros and Antis of today. Perhaps it comes from an absence of humanity. Whatever be the cause, it is there. For a long time the Bunds and the Communist Party

seemed to have the field almost to themselves. There was nothing to match the grim earnestness of the Master Race proclaiming its own superiority except the deadly seriousness of the Reds explaining the latest kink in the Party line. Mrs. Sanger, of Planned Parenthood (*alias* Birth Control), is now prepared to give these gentry some stiff competition. One contemplates with ineffable despair her Mother's Day card, which contains the story of "Mimi"—a girl who thinks that she is being unpatriotic in taking time off from her defense job to have a baby. She just didn't know; why didn't somebody tell her? etc., etc. It is not in a spirit of flippancy that we stress the lack of humor betrayed in this travesty of a Mother's Day card. We rather tend towards despair. Mrs. Sanger and the Planned Parenthooders have shown us the measure of their minds. And the sight is not consoling.

Spinach in Oklahoma. This particular old Oklahoma farmer was not of the uprooted, tractored-out or dispossessed variety. As he professionally scrutinized through the car window the black soil of Illinois and the lighter ground of Indiana, he dwelt with satisfaction upon the thought of the homestead he still cultivated in Muskogee County ever since he first set foot upon it in the good old Indian Territory days. He was no migrant, but was traveling to see his two sons, now successfully making their way in technical branches of the armed service. Venturing the most obvious of questions, the city-prisoned editor asked the gnarled and collarless veteran: "How about the shortage of farm help?" Taking time out to deliberate, the old man replied: "There's no particular shortage of help been a-troubling us. We just called in the high-school boys and girls, and they picked the spinach as good as any grown folks. I know there's a big noise about labor shortage; but some folks holler before they're hurt." This, it will be objected, is but the experience of a happy corner in the great U.S.A. Granted: a tiny bucket of editorial inquiry was let down into that one spot, and this is what came up. But significant is the fact that it came up at all. For it sufficed, at least in our minds, to show that the gap which now exists between the food-producing country and the food-consuming town can be crossed, when the small family farmer joins hands with the town victory gardens and the high-school awkward squads. All the farm blocs in creation will not be so effective in restoring American agriculture.

Grail Summer School. An extraordinary program for this summer is mapped out by the Ladies of the Grail, under the direction and encouragement of the Archbishop of Chicago. From June to October, the Grail is offering a series of training courses in the lay apostolate "for all young women who are *seriously* interested in taking part in a Christian world reconstruction." The Role of Women, Work with Children, Catholic Culture, Rural Life and Apostolate, the Liturgy, are some of the subjects. Information can be obtained from Miss Mary Louise Tully, The Grail, Libertyville, Ill.

UNDERSCORINGS

LISTS of American soldiers held captive in Japan now come to our *Chargé d' Affaires* at the Vatican through the Vatican Office of Information. The opening of radio-telephone service between the Vatican and the Apostolic Delegate in Tokyo will accelerate this service.

► London discloses through the N.C.W.C. *News Service* that three *more* British prisoners of war have escaped from Italian camps to Vatican City territory.

► Filipinos must now learn the Japanese language in their schools. Said Tojo: "The Japanese imperial policy must be the basis for all education."

► Most Rev. Paul Yu Pin, Vicar Apostolic of Nanking, China, driven into exile by the Japanese invaders, was honored with a doctorate of letters at Manhattan College on May 16.

► In a courageous and sternly-worded pastoral, the Bishop of Tournai, Belgium, Most Rev. Louis Delmotte, condemned the Nazi use of pressure in occupying the historic Tournai cathedral for funeral services of German soldiers.

► Nazi municipal authorities at The Hague stopped the city's subsidies for various Dutch educational institutions, including several private preparatory schools and a Catholic library and reading-room.

► Since the Netherlands Bishops decreed that Nazis and Nazi supporters were to be denied the Sacraments, Nazi newspapers have become highly irritated over the ejection of the undesirables from churches. The pastor of Pijnacker Street Church in Amsterdam is the latest victim of this slur campaign.

► Vatican Radio's weekly talks to Russia mirror Catholic life the world over. "The broadcasts, prepared and spoken by Russians," said the announcer, "will show what few in Russia realize, that besides the Russian Orthodox Church there is a Russian Catholic Church."

► A Destroyer Escort Vessel will be named in honor of the first American Chaplain casualty of World War II, Lieutenant Aloysius H. Schmidt, U.S.N. The name of the first Bishop of Galveston, Most Rev. John Mary Odin, will soon grace a new Victory Ship.

► Ten more Chicago priests have been released from parish duties to serve as Chaplains in the armed forces. The total from the Archdiocese now serving the nation is eighty-two.

► Parents who wish to teach their children to pray, and to pray thoughtfully, will find an attractive and effective help in a very practical picture-manual prepared by the Rev. Joseph Strugnell, and published by the St. Anthony's Guild Press, Paterson, N. J.

► On May 11 a total of 1,102 men and women received the Sacrament of Confirmation in the Archdioceses of Baltimore and Washington. The classes included 810 converts.

► Most Rev. Luis M. Martinez, Archbishop of Mexico, has ordered a census taken up throughout his archdiocese, including exact maps and statistics of all Catholic properties and populations.

THE NATION AT WAR

FROM what is now known, it appears that the Axis decided to abandon Bizerte and Tunis some time during April. The last hard fighting of the Germans against the Americans occurred on April 30. As this was at the end of a ten-day period of most intensive battle, no suspicion was aroused when the next two days passed calmly. It was not until May 3, when Mateur was entered unopposed, and the road to Bizerte seemed to be open, that it began to be foreseen that the Axis might not defend Bizerte.

However, there was no certainty about this, and the American troops pushed forward with caution. They arrived at Ferryville, five miles from Bizerte, in the afternoon of the 7th, finding little to oppose them. They guessed that the bird had flown. Entering their armored cars, they drove on, and fifteen minutes later were in Bizerte. The Germans had indeed fled. The great fortress, with its port, was in American hands.

To the south, the British, on the evening of May 5, had started an advance against the city of Tunis. Contrary to the experience of the Americans, the British met considerable resistance. Still they fought their way onwards, and on the 7th went right on into Tunis. Perhaps the Axis had not intended to defend Tunis for long, but the British arrived before they were expected, and it resulted in the cutting off of a large body of Axis troops caught between the Americans on the north, and the British on the south.

Attacking from opposite directions, the Allies had, by May 11, most of these Axis troops rounded up, over 50,000 prisoners having been taken. What was left of the Axis army, estimated as something around 80,000 men, out of an original 250,000, had retreated to the Cap Bon peninsula, a short way south of Tunis. This is twenty-five miles wide and forty-five miles long. Their troops were cut off and could not escape.

These stirring events in North Africa have finally cleared that country of Axis forces. The Allies will now be able to use this area as a base for the invasion of south Europe. This will presumably start in the near future.

In the meantime the Russians are active. They are engaging in a major effort to recapture the naval base at Novorossiisk on the Black Sea, and are making progress. Minor operations have started on the long main front, as warming-up events for more serious operations later on.

In the Far East, the Jap Premier, in a speech at Manila on May 6, announced that Japan was ready to launch another blow. This may not be bluff. Before Pearl Harbor, it was believed the Japanese were bluffing when they certainly were not, and it would be safer to assume they are not bluffing now. In the week ending May 11, they have made another advance against the British in Burma. Not very important, but a sign that the Japanese are not asleep. They may indeed spring some surprise attack within a relatively short time.

COL. CONRAD H. LANZA

WASHINGTON FRONT

THE hearing on the Farm Security Administration began before a special committee of the House of Representatives which was thus in the peculiar position of investigating an agency which it had already practically abolished by refusing it the annual funds for its conduct. So far as I know, this practice of acting first and investigating afterward is something new in Congressional procedure. But it may result in restoring the appropriation.

The fact of the matter is that the reason for refusing the appropriation had already been exploded before the investigation began. This was that the FSA was Communistic in its theory and practice. If it was, it is the first time that a Communistic experiment has been approved by a Catholic agency, namely the National Catholic Rural Life Conference, and by several Bishops who are experts in rural problems. What the FSA has been engaged in doing has been to restore private property, not to abolish it, for it has made it possible for thousands of small farmers to own and cultivate land, who otherwise would have been landless and homeless.

During the first days of the investigation, the present director of FSA, C. B. Baldwin, admitted that one controversial aspect of his agency's work was being liquidated, at no small cost to the country. This was the system of cooperative farms, which was started before FSA, and was one of Rexford Tugwell's ideas that met considerable opposition because it was said to resemble the cooperative farm system of Soviet Russia.

It is not at all certain that even Russia's cooperative farms are Communistic; certainly they are the least Marxist of anything Russia has done. It is difficult to see why it is right for stockholders to own an industrial concern in common and wrong for farmers in the case of land. It is true, as Mr. Baldwin admitted, that in the American system the members of the cooperative held their farms on a 99-year lease from the Government, but, as he also pointed out, this was, perhaps mistakenly, held necessary to ensure the Government a proper return on its expenditures on those farms.

The real opposition, however, to FSA has not been because of the cooperative farms, but because of the very thing for which it should be most praised. This is its system of small loans to small farmers for subsistence farms. This is anathema to the big industrial farmers who, at least in the South, control the policies of the Farm Bureau Federation, which is the spearhead of opposition in Washington to FSA and all its works.

This opposition is perfectly logical, for, as was pointed out by Father Hubert Lerschen in the recent meeting at Biloxi, Miss., of the Catholic Committee of the South, the spread of small individual ownership by farmers who live on their own farms blocks the movement of the Farm Bureau to concentrate land ownership in the hands of large blocks of absentee capital. It also furthers the Catholic idea of wide distribution of private property.

WILFRID PARSONS

AMERICAN PLANNERS STUDY FREEDOM FROM WANT

MONSIGNOR JOHN O'GRADY

[This article marks another attempt to acquaint our readers with the various proposals, both here and in Britain, to implement one of the Four Freedoms—Freedom from Want. The Editors of AMERICA hope soon to publish a study of the National Resources Planning Board's report, Security, Work and Relief Policies, the most comprehensive scheme for social security yet proposed.—EDITOR.]

SIR William Beveridge's Report on Social Insurance and Allied Services in England has aroused widespread interest in social insurance in this country. Many people are saying that what America needs is a similar document based on conditions in the United States.

In this connection, it should be noted that social insurance has long been regarded as a method of providing a certain minimum of protection against such hazards as accidents, sickness, invalidity, unemployment and old age. After all, as Sir William points out in his report, "in three-fourths to five-sixths of the cases studied . . . want is due to interruption or loss of earning power." During the past forty to forty-five years, Great Britain has made great progress in protecting its people against the hazards that cut off their earning power. The problem now is to improve the methods of protection.

For more than thirty years, in this country, the various States have been developing Workmen's Compensation. This does give a certain amount of protection against industrial accidents to some forty per cent of our wage earners. But due to a lack of interest in some States, Workmen's Compensation has failed to reach the expectations of those who promoted it. It is limited in the number of workers covered; in many places the concept of industrial accident is too narrow; occupational diseases are frequently excluded; most of the State laws are voluntary.

The Social Security Act of 1935 laid a foundation for a more extensive social-insurance program in the United States. It gave us a national system of Old-Age and Survivors Insurance; it gave us a Federal-State system of Unemployment Compensation; it provided grants-in-aid to the States for public assistance for the aged and for the care of dependent children in their own homes and the homes of relatives, up to the second degree of kindred.

Social insurance, therefore, is not a new venture for us. We have not gone as far as the British, but

we have made a substantial beginning. We now need to study our present programs in the light of possible future developments. Nobody is fully satisfied with our present system of Old-Age and Survivors Insurance; it should have a wider coverage. Nor are people satisfied with the scale of benefits provided by Unemployment Compensation in most States; they want better standards.

When the Social Security Act was being debated, there was question of extending Old-Age and Survivors Insurance to cover invalidism. As it stands, it covers only persons of sixty-five years and over. How about the large number of persons who become disabled before they reach that age? How about those whose income has been cut off by temporary disability due to sickness? Is not this just as important as unemployment? Should there not be some method of providing insurance against it?

After the people of the United States had been studying the Beveridge Report for a few weeks, the President took from the drawer of his desk a report on Security, Work and Relief Policies made by the National Resources Planning Board and sent to the White House under date of December 4, 1941. With this, the President sent to Congress a report on Postwar Planning and Program, made by the same Board under date of December 16, 1942. The latter report contains only a very brief resumé on social security, written by Eveline Burns, who served as Director of Research on the technical staff of the Board making the original report on Security, Work and Relief Policies. This earlier report, based on a study made over a period of about three years, bears many of the earmarks of depression psychology. We were still in the midst of the depression when the report was made. It emphasized grants-in-aid to the States for public assistance; pointed out that all employable persons have a right to work; and urged the extension of existing Social-Security benefits, including Unemployment Compensation and Old-Age and Survivors Insurance.

The National Resources Planning Board's report is highly academic; it brings together a great volume of material (weighing over five pounds) in regard to programs that directly or indirectly are concerned with the relief of human needs. On the whole, it stands out in striking contrast to the Beveridge report, which is clear-cut and concise and which looks ahead to a society in which all workers, including the self-employed, would be given, as

a matter of right, a certain minimum of protection against all the hazards of life.

The reports of the National Resources Planning Board must not be confused with the program that is being developed by the Federal Social Security Board. During the past year the Security Board has been studying ways and means of improving and extending the existing systems of social insurance in this country; it has also been considering the possibility of adding new forms of insurance for hazards not yet covered.

One of the problems to which the Social Security Board has given much attention is the extension of coverage of Old-Age and Survivors Insurance to self-employed persons, agricultural workers and employes of religious, educational and charitable organizations. There is no good reason why all these groups should not have the benefits of protection against want in their old age. Ordinary wage-earners do not look to Old-Age Assistance with any feeling of security; they still regard it as a form of relief; they prefer a form of protection which they have earned and which is theirs on the basis of right.

In the extension of Old-Age and Survivors Insurance to additional groups, there would arise some problems. Many religious, educational and charitable agencies have questioned the desirability of their inclusion under a plan that is clearly revenue in character. If we had followed the British plan of having the contributions from employers and employes paid into an insurance fund entirely separate from revenue, this question would not have come up. There was an historic reason, however, for making the contribution really a tax; it was doubtful whether the courts would permit the Government to exact a contribution for social insurance. This difficulty has since been removed by the decisions of the Supreme Court in cases involving the constitutionality of the Social Security Act (*Steward Machine Co. v. Davis*; *Guy T. Helvering and William M. Welch, The Edison Electric Illuminating Co. v. George P. Davis*).

For some time before the Act was passed there was a division of opinion as to whether we should have a Federal system of Unemployment Compensation or a Federal-State system. Since the law went into effect, in February, 1938, a great many questions have arisen in regard to the Federal-State system. For instance, some forty States have what is known as merit-rating. If employers have a favorable employment experience during a previous year, the tax can be reduced to almost zero.

There is now a good deal of competition among the States with regard to tax reductions for Unemployment Compensation benefits. If this competition keeps up, there is a probability that the funds may not be adequate at some time for a crisis.

Unemployment should be considered a national industrial problem. As the late Justice Cardozo of the United States Supreme Court wrote in the case of *Helvering and Welch, The Edison Electric Illuminating Co. v. Davis*: "Unemployment spreads from State to State" (No. 910, October Term, 1936); and again in *Steward Machine Co. v. Davis*:

"The problem of unemployment had become national in area and dimensions" (No. 837, October Term, 1936). During the depression we had to deal with it as a national problem through a national work program. Any plans or policies that government makes for handling such a problem in the future should be national in scope. It may be asked, therefore, why should our Unemployment Compensation system be a State system?

In appraising Unemployment Compensation we must not think of it as a means of taking care of those out of work for an indefinite period; it is essentially a method of taking care of temporary unemployment; it is designed to keep the members of the industrial army, as long as they are able and willing to work, in proper condition. There should be some methods of taking care of those out of work for long, indefinite periods, but Unemployment Compensation is not the answer.

The only sensible method of taking care of those unemployed for long periods of time seems to be through a work program. In planning a work program we should not merely think of public works; we should explore very carefully the experience we have gained during the war in governmental aid to private industry. We now have a combination between industry and government that might be far more useful than any public-works program in providing employment opportunities. Our experience between 1933 and 1935 showed clearly that no large-scale public-works program will create the number of jobs necessary in a depression; it must be a flexible public-works program like the WPA.

One of the greatest mistakes we have made in Unemployment Compensation is in relating it too closely to the worker's earnings. This has made for a very complicated system that workers do not understand. It probably would not be practicable for us to have a flat benefit system like Great Britain, but we could have at least flat benefits for workers in certain wage groups. We do have this now in legislation covering railroad workers (Railroad Unemployment Insurance Act). Moreover, when people have a right to benefits under Unemployment Compensation, those benefits should be given for a uniform duration. A number of States now have a uniform duration in benefit provisions.

Extending Old-Age and Survivors Insurance to cover invalidity would involve, first of all, a definition of permanent disability. If we have a rigid definition, it would mean an addition of .5 per cent to the payroll tax; if a liberal definition, it would mean an addition of 1.5 per cent. To extend the Social Security Act to include temporary disability and costs for sickness would call for a new section in the Act. A cash benefit for temporary disability would mean an addition of one per cent to the payroll tax. Costs of hospital care, if included, would mean another one per cent; the inclusion of medical care would call for a two-per-cent addition to the payroll tax. The whole extension program, as it has been considered up to date by the Social Security Board, would call for a payroll tax of twelve per cent, to be divided equally between employers and employes.

In providing social insurance for temporary disability, we should be confronted by many highly debatable questions. There is the cost of hospital service. Will the Government be willing to pay the full cost, or will it pay only a mere pittance, as has been the case so frequently in Workmen's Compensation? Then, too, the medical profession objects to what it calls socialized medicine. The objection of the doctors, however, might not preclude the payment of a cash benefit.

In discussing protection of workers against industrial hazards, we shall naturally emphasize benefits based on rights, benefits that grow out of the wage system. We shall naturally want to look toward the objective that Sir William Beveridge set before himself in his report, namely, a system of social insurance that gives the workers a certain minimum of protection against all the economic hazards of life.

We shall think of these in terms of minimum benefits; we shall want to leave a wide area for private social service. We know that what the Beveridge report contemplates, namely, the provision of a minimum amount of food, clothing, shelter and medical care, will still leave a large field of needs to be provided by private agencies. We shall want to see private agencies associate themselves with the administration of social insurance; we shall want them to supplement it; we shall want them to cover the problems to which it has not been extended. And we shall only be taking a realistic approach when we say that the field left over will still be too great for even the best efforts of private agencies, and that there will therefore be need for a well organized public-assistance program. But we shall look forward to a diminishing need for a public-assistance program as social insurance expands.

For the ordinary wage-earner, social insurance provides a form of protection for which he has paid; it is his own; it is really a continuation of his wages. It does not give the State any control over him; it does not empower the State to investigate his family situation, to tell him how he should live or how he should bring up his children. Social insurance is entirely different, therefore, from public assistance or relief administered by State or Federal Government.

Since we are basically interested in protecting the ordinary wage-earner against the hazards of life that reduce him to poverty, we should therefore be interested in the possibilities of extension of social insurance. We shall want to consider these in an objective way. It is to be hoped that we shall not be guided by any mere shibboleths in discussing these programs; that we shall not be led astray by leaders who regard these programs as visionary. The same people have always regarded efforts to lift up the masses as visionary. It is to be hoped that we shall discuss these programs in our study clubs, at the meetings of our various organizations; that we shall consider their significance for us; that we shall study them in the light of our Christian teaching, in the light of the social doctrine of our Church.

ABSENTEEISM IS A SYMPTOM

J. A. McWILLIAMS

AMERICAN industrial productivity is being depended on to turn the tide of the war in favor of the United Nations. Our natural resources, our skilled manpower, the ingenuity of our production engineers, the comprehensive grasp and the drive of our production managers, all combine to tip the scales in favor of the fight for freedom.

With all this efficiency to bolster our confidence, if not to inflate our pride, is it not disconcerting to find production managers baffled by so annoying and un-American a thing as absenteeism? It is a new problem. It is new because we now need the worker. We can't drop him from the payroll, and he knows it. In our patriotic zeal, we wish to pillory these slackers as we would draft-dodgers and deserters. That, however, we cannot do until we know that the absence is inexcusable.

Perhaps the responsibility is on the production managers themselves. Most of them have been schooled in the economic theory that the factory is concerned only with the worker, not with the human being. In the plant he is a machine, what he is outside is not for the plant to inquire. Previously, when one of these man-machines stalled, he was replaced. Now he must be kept. The prevailing theory is that this is only a new factory problem. Yet it is the home conditions of women war-workers, and more particularly of working mothers, that are the chief reason for absenteeism.

It is safe to say that in at least one-third of the homes of working mothers, the children are uncared for. The fact that numbers of children come to school with the keys of their homes tied about their necks tells a pathetic story. When they return from school there is no one to receive them, except perhaps the younger children who were locked in for the day. Without adult supervision, children drift together in the evening in unsupervised homes or on the streets. Is it any wonder that sex delinquents are increasing alarmingly even in the lower teens? Still younger children become unruly, learn to steal, play truant and often contract diseases which adult supervision could have prevented. And these evils will only increase during the vacations. Can we blame a mother for staying home to put some order into chaos? Or need we wonder that girls drop out of the production line for reasons they will not reveal, or will lie about? Many of them are from out of town with an abundance of money and time and only chance acquaintances for companions.

It is a false economic theory that has brought on this disaster and keeps us from alleviating it. No man is just a worker, or just a production manager. The moment you set up a factory in a com-

munity (in war-time or not) you have a responsibility to that community and an obligation to the worker which extends far beyond the pay-envelope. And if your factory is to succeed even as a factory, you must act on that obligation. A production plant is a community enterprise. Workers apply for jobs not from choice or for pleasure. They need the work, both to live and to improve their living. The factory trades on that need. But you cannot trade on a human need and disregard the effect on the morals of the worker. Factory owners and managers assume a duty to their workers and to the community with respect to the human living conditions which the factory occasions or creates.

If those conditions are ignored, they will wreak vengeance on the factory. Today that vengeance is taking the form of absenteeism. It has broken out like a rash on our industrial organism. But the rash is only a symptom of a deeper disorder. Production managers are annoyed. The various Bureaus are distressed. The Military is becoming militant about these slackers. And what is being done? We are treating the rash, not the disease. It is regarded as a factory problem. Penalties and bonuses are proposed. E-banners are awarded, absentees are scorned by other workers. Like many a neglected child at home, the plant has broken out in a rash, and like many a child-nurse at home, the plant is only applying a salve to the eruptions.

What is needed is a physician. And we have physicians, trained and experienced in coping with the diseases that are undermining our war effort. In every city of any size there are social agencies equipped for this task. It is for them to snap into it.

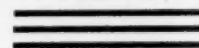
The social agencies will tell you that they get little or no cooperation from the plants. That, unfortunately, is true. But there is no reason why it should continue so. Plant managers must recognize their responsibility. The larger plants, it is conceded, have Women Counselors and Matrons. But these are for the most part untrained and inexperienced in remedying or preventing unhealthy social conditions. Long ago the factories came to recognize the importance of the physical health of the worker—importance to the factory; and the Matron was given the assistance of a trained nurse and physician. Now that moral health is the question, why cannot the plant take on a social-service official? Like medicine and nursing, social service has become a profession. Such an official could be a liaison officer between the plant and the social-service agencies that serve the community. This work needs a trained and experienced person, and it must be directed from the factory end, where the symptoms of the disease are most readily detected and the plague spots most easily located. It is only in this way that the factory can efficiently discharge its duty to the workers and the community.

Day nurseries are but a partial remedy. Round-the-clock nurseries were a desperate expedient tried by England and abandoned. In any case, nurseries are only for smaller children. Housekeeper service offers a better hope. But whatever measures are taken, the home is the center of the problem

of both men and women absentees, and speed and efficiency are of the essence of success in solving it. Any delay in the prevention and cure of the moral epidemic sweeping the country will be derogatory to the great role of America in the war, and lessen the significance of victory when it comes. In fighting for our homes we must not lose what we are fighting for.

ROUSSEAU AND TOTALITARIANISM: II

LOUIS J. A. MERCIER



In his last chapter, Rousseau deals with "civic religion." Here we are going to see how inevitably the *Social Contract* led the western democracies to gravitate toward that complete totalitarianism which includes religious persecutions.

Rousseau first brings out that in the societies of antiquity each people had its gods, and that its religion was part of its polity: "They did not distinguish their religion from their laws," the Romans going so far as to add the gods of the conquered peoples to their own, giving thus, as it were, the citizenship of a common paganism all could accept.

Rousseau then recognizes that it was Christ who, by establishing upon earth a spiritual kingdom, separated the theological from the political system. "Thus," he adds, "the state ceased to be one."

Precisely. In other words, it ceased to be totalitarian. What is of supreme significance is that Rousseau proceeds to bemoan this fact. "This change," he explains, "is the cause of the divisions which have never ceased to agitate the Christian peoples."

It is Rousseau's purpose to end these agitations by putting religion back under the state, by making it again depend upon the sovereign, to serve only the sovereign. He credits Hobbes with having seen before him the need of bringing everything back to political unity, without which "never will a state nor a government be properly constituted." Which means, of course, that, according to Rousseau, no state will ever be properly constituted unless it is totalitarian.

As to the Christian religion, he concludes that it is more prejudicial than useful to the constitution of the state. Here he is not a little incoherent, for in one place he calls Christianity "the religion of man, the pure and simple religion of the Gospel" and describes it as "a real theism without temples, altars, rites, limited to the purely interior cult of a supreme God and to the eternal duties of morality." A little further, he explains that "this Christianity is not that of this day but of the Gospel, a holy, sublime, real religion holding men to be children of the same God, brothers united in a society

which even death does not dissolve." And yet, even Christianity so defined, he condemns as pernicious to the state because:

... having no connection with the body politic, since wholly spiritual, it does not add to the strength of laws and detaches men from earthly things, making them indifferent to their own temporal good and to the good of the state.

So Christianity, for Rousseau, "preaches nothing but servitude. When the cross replaced the Roman eagle, Roman valor disappeared."

Having thus given the arguments which the Nazis still use against Christianity, Rousseau proceeds to outline those which all totalitarians still use to claim they are liberals:

The rights which the social contract gives to the sovereign power over its subjects do not go beyond public utility. . . . The subjects are responsible to the sovereign for their opinions only so far as these concern the community. . . . The dogmas of religion interest the state only in so far as they pertain to social duties. . . . As the sovereign has no competency in the other world, it is not his business what the fate of his subjects may be in the next life, or what opinions they have about it. . . . All that the state is interested in is that they be good citizens in this life.

All this sounds liberal enough. But Rousseau continues: "The sovereign should draw up a profession of faith purely political, not exactly as dogmas of religion, but as sentiments of sociability without which it is impossible to be a good citizen or a faithful subject." Here, evidently, the cat is out of the bag. While claiming to let the citizens be free to think what they please about religion, the state will impose upon them a "civic religion."

What then will this civic religion be? Not Christianity, since Rousseau says it is debilitating.

The dogmas of civic religion must be simple. They must be small in number, precise, with no explanation or commentary. . . . They are: the existence of a divine power, intelligent, beneficent, foreseeing and providing; the life to come, the happiness of the just, the chastisement of the wicked, the sanctity of the social contract and of the laws.

Rousseau, in short, is a Deist. The citizens will have to be Deists.

Without obliging anyone to believe the tenets of the civic religion [he goes on to explain] the sovereign has the right to banish from the state those who do not believe them, not as impious but as unsociable. . . . Moreover, if any, after recognizing publicly these tenets, act as if they did not believe them, let them be put to death for they have committed the greatest of crimes, they have lied before the law.

Rousseau had the audacity to add: "There must be, besides, a negative dogma, intolerance. It belongs to the cults which we have *excluded*."

So, in the name of tolerance, Rousseau excludes all cults but his own. Robespierre, as a Deist and ardent disciple of Rousseau, tolerantly sent to the guillotine all the revolutionists who were not Deists or ardent Rousseauists. And everlastingly, like Rousseau and Robespierre, the pseudo-liberal will leave all free to believe what they please, provided they believe as he does.

It should be evident that no document can throw more light on our present problems than the *Social Contract* of Rousseau.

Rousseauism is by no means the most important source of the German or Russian totalitarianisms. They can be more directly traced to Hegelianism which, retrograding beyond Deism, gave us the concept of a "social becoming" as the ultimate reality, with struggle between nations and classes as the law of progress, and the victory of the most ruthless as the proof of the only righteousness to be recognized.

But our hope is evidently to oppose to such relativistic ideologies what we call democratic ideals. Hence the necessity of looking to the quality of our democracy.

What Rousseau's *Social Contract* can help us to understand is the all-important and yet widely ignored fact that there are two main lines of so-called democratic thought based on the principle of the sovereignty of the people: the Jeffersonian and the Rousseauist.

The Jeffersonian can be traced back to Saint Thomas, through the controversies around the absolutistic claims of James I; the Rousseauistic, as we have seen, to Epicurean paganism. It should not be surprising, therefore, that wherever present, the Rousseauist strain led to religious persecutions; while the United States, following the principles of the Declaration of Independence and of the Bill of Rights, consistently and continually recognized the rights of man as stemming from his God-given nature, and the duty of the state to forbear from interfering with the exercise of religion.

But the experience of the French Revolution and the study of Rousseau can teach us an even more definite lesson. They prove that neither rationalism nor Deism suffices to ensure religious freedom. Rationalism placed the goddess Reason on the altar of Notre Dame, and Deism sent non-Deists to the guillotine.

The study of Rousseau in particular may further make us fully appreciate the fundamental issue:

The state could not be one, Rousseau tells us, it could not be totalitarian, after the advent of an authoritative God-given religion, represented by the Christian Church with its own rights coming directly from God.

Well, if so, then, conversely, we get the great truth: Only the recognition of an authoritative God-given religion can save us from totalitarianism.

Represented as it is today by numerous churches, the authority and influence of that religion is weakened, and this weakness no doubt partly explains the development of the totalitarianisms out of anti-Christian doctrines which have brought about the disintegration of Europe.

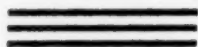
The day has come, therefore, when all the Christian churches should join in asserting at least the fundamental doctrine they all claim to represent: that above all states there is an authority greater than the state; that because it comes directly from God, that authority has its own rights; that the assertion of its own rights leads to the assertion of the rights of man, personal and social, likewise antecedent to the state and inalienable, because man, too, is a creature of God. While, in further opposition to Rousseau, the Christian churches,

though unfortunately now divided, may well claim that the churches, on the one hand, and the State, on the other, can co-exist and supplement each other, the state looking out for the temporal welfare of the commonwealth, the churches teaching the citizens that to fulfil their duties as citizens is part of what they must do to gain their eternal welfare, and teaching the state that to be a good state, it must, like the citizens, live according to the divine laws above them both.

The bravery of our sons alone cannot vanquish the many-headed monster of totalitarianism. It can only be vanquished by the Faith of our fathers: "Render to Caesar the things that are Caesar's, and to God the things that are God's." For that formula alone is the charter of freedom.

BEFORE COPERNICUS: NICOLAUS OF ORESME

EDWIN G. KAISER



IN this four hundredth anniversary of the great Polish astronomer, Mikolaj Kopernik, or, as he was called in Latin, Nicolaus Copernicus, honor is paid to one of the Church's faithful sons who was a pioneer in modern science and who has given his name to the theory which revolutionized the very mind of man. In the midst of these honors paid to Poland's greatest son, it should not be deemed ungracious of us to recall an oft-repeated and oft-forgotten dictum of history: the new is very old.

Especially in the story of human thought and scientific discovery, the great pioneers themselves are foreshadowed by other pioneers who were indeed ahead of their times. The relentless research into the facts of history presents us with the daring Vikings who discovered America long before Columbus sailed West, with extremely brilliant anticipations of the horseless engine and the aeroplane, and with the basic ideas of our whole system of modern science. In the century between 1277 and 1377, says Duhem, "all the essential principles of Aristotle's physics were undermined, and the great controlling ideas of modern science formulated." This revolution, according to Duhem, was mainly the work of Oxford Franciscans, Richard of Middleton, Duns Scotus, William Occam and the masters in the School of Paris, such as Buridan, Albert of Saxony, and Nicolaus of Oresme. The last-named is probably the most brilliant example of that early "renaissance" of learning.

Nicolaus of Oresme was born in the first quarter of the fourteenth century, probably in 1325. His birthplace is (probably) the little village of Allemagne near Caen in France. Though he enjoyed great prestige at the French court at the time of

Charles V, little seems to be known about his early life. We know that in 1348 he was devoting himself to the study of theology and that he was a doctor of theology and Grand Master of the college of Navarre in 1356. He was vested with a number of ecclesiastical offices, a canonicate at Rouen, in 1362, and a canonicate at Paris, in 1363. The following year he was made dean of the Cathedral of Rouen, though he seems to have remained at Paris. For the next decade, though he was engaged in teaching theology, he enjoyed the special favor of King Charles V, and was active in public affairs.

Great was the confusion of the times. Amid dissension in Italy, the Popes had sought refuge in France and were residing at Avignon. France itself had suffered defeat at the hands of the English and King John II, called the Good, despite his bravery, was made captive in battle and carried off to London, where he was kept until the unfortunate peace of Bretigny in 1360. Meanwhile his son Charles ruled in his stead. Though the new ruler was weak by nature, he was possessed of considerable insight and was a great promotor of the arts and sciences. At his request, Oresme undertook to translate into French some of the important works of the Greek philosopher, Aristotle. And the philosopher-theologian also made political and economic questions his study. He is rightly looked upon as the instructor and counsellor of the king in those trying times. At the behest of his sovereign, he also sought to detain Urban V in France when the Pope arranged to return to Rome. As reward for his activity at the Court, he was made Bishop of Lisieux in 1377. Here he remained until his death in 1382. It is interesting to note that, only a year after his appointment, the Church was torn by the dreadful Western Schism, which began in 1378 and ended only in 1417 at the Council of Constance.

Philosopher, theologian, scientist, practical man, Oresme was interested in every field of knowledge and endeavor. He showed more than ordinary keenness and soundness of judgment, combined with restless curiosity in mathematics and in what we today would call the natural sciences. Deservedly he is looked upon as the precursor of Copernicus and Galileo in astronomy, as one of the medieval pioneers in modern mathematics and physics. He has been called the discoverer of analytical geometry. He likewise contributed immensely to the formulation of the laws underlying the whole modern science of physics and mechanics.

As practical theologian and Churchman, he sought to warn especially the "princes and magnates" against the dangers of astrology and every sort of divination. His *Contra astronomos judicarios* (against the astrologers) was intended to create a sane and healthy attitude of mind at the Court and correct those who sought for the hidden and unknown by means of "astrology, necromancy and geomancy." With hard-headed common sense he condemns such practices, warning his readers that his motive is not envy of false wisdom or display of his own learning. He hopes that those guilty will correct their ways. He has studied the works

of the astrologers, discussed the matter with them, and his conclusion is *vigilate*, "beware"!

A keen critical judgment is not easily misled by false wonders and alleged miracles. Oresme exposes the "causes" of "certain things which seem wonderful or miraculous." He follows the sound principle: seek the natural explanation before having recourse to the supra-mundane. We need not have recourse to the stars, he says, or to demons, or even to special intervention of God. Throughout these writings there is presented "the whole theory of sensible perception and of hallucination, with remarkable clearness and penetration." Interesting are his themes: "Can the future be known by means of astrology? Reasons and causes of many marvels in nature."

Like Copernicus, over a hundred years later, Oresme was interested in the ever-vexing problem of money. He, too, was disturbed by that ancient evil, debasement of currency, which in our times we call inflation. The greed and ignorance of princes was responsible for great fluctuations in money-value in the fourteenth century. In France, the evil commenced with Phillip the Fair, and under John II had assumed alarming proportions. Within the space of one decade, from 1351 to 1360, there were over seventy instances of such fluctuation in the value of the Tours pound, the extremes, expressed in francs, being fr.13.59 and fr.3.22.

Royal administrators sought advantage in such variations in the value of the currency, but they were too much bent on immediate gain to realize that their policy jeopardized the entire economy of the realm. Dissatisfaction and unrest were unavoidable, especially during the perilous years of the captivity of John the Good. Outraged by the evil and bent on turning the new ruler from the bad practice of tampering with the currency, Oresme wrote his *Origin, Nature, and Varying Value of Money*.

The general theory on currency is followed by a clear and trenchant exposé of the role and character of money, which in many points is very modern. Let us note again the themes treated:

Variation in the value of money; how gain accruing to princes therefrom is unjust. The change in value is against justice. It is opposed to nature. It is worse than usury. Fluctuation in currency is not to be permitted. Evil consequences affecting princes and rulers. Other evils affecting the community as a whole.

Oresme asks a very pertinent question regarding the right to tamper with the value of currency. He asks, does the community itself possess this right? Can it confer such right on the prince? He is indignant at the very thought:

The community which is naturally free and tends to liberty will not knowingly submit itself to servitude or debase itself to the decision of tyrannical power. Just as the community cannot delegate power and authority to a prince to abuse the wives of the citizens, so likewise it cannot transfer to a prince the privilege to do as he chooses with its currency.

And—as a solemn warning to the young ruler: "Whosoever would invest the grand seigneurs of France with such tyrannical authority would expose the realm to dishonor and derision."

Great as these achievements may seem, they are not Oresme's principal title to fame. In the field of mathematics and astronomy lies his outstanding contribution to the progress of science. The bold and original nature of his work is evidenced by his commentary on Aristotle's *De Coelo et Mundo* (About Heaven and Earth). In the first "theme" he asserts that we cannot prove by experience that the heavens move daily and the earth does not. With this bold statement he sets himself at variance with fourteen centuries of so-called "observed" science. In the second theme he states that the point cannot be shown by reason, thus making plain that *a priori* reasoning is not available in the field of natural science. In the third theme he gives "some good reasons which tend to show the diurnal movement of the earth but not of the heavens." Finally, he anticipates the very arguments which will be advanced against the Copernican theory on Scriptural grounds and answers them.

Centuries later, a very literal interpretation of the Inspired Word led to the condemnation of Galileo and his theory that the earth rather than the sun moved. Here we find a medieval scholastic Churchman proposing the same doctrine and giving sound exegesis to the words of Scripture: when the Scriptures speak of the movement of the sun and the immovability of the earth they are simply accommodating themselves to the common manner of speech. The Scriptures likewise speak of the anger of God, though anger is not possible to an infinite unchangeable being: the sacred author uses human speech in a manner comprehensible to us, suiting words and figures to our understanding.

Some authors maintain that Oresme presents more precise and cogent arguments for the diurnal motion of the earth than much that Copernicus wrote on the same subject. Be that as it may, he is rightly called the Precursor of Copernicus by Duhem, whose studies on the subject have been most thorough and form the basis for nearly all the present-day literature on this interesting question. We must admit, however, that much study and research still remains to be done. Much of the work of the period, including a great part of Oresme's, is not readily available.

Closely connected with the theory of the earth's motion and the movement of celestial bodies is the theory of dynamics. Says Duhem:

Galileo had reached the law connecting the time occupied in the fall with the space traversed by a falling body, by using a demonstration that became celebrated as the "demonstration of the triangle." It was textually that given by Oresme in the fourteenth century and, as we have seen, Soto had thought of using Oresme's proposition in the study of the accelerated fall of bodies. . . . In celestial mechanics these two great scientists (Copernicus and Galileo) contributed scarcely anything to what had already been taught by Buridan, Oresme and Nicolaus of Cusa.

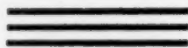
Speaking of Galileo's conclusions regarding the motions of falling bodies, he praises the Parisian school to which Oresme belonged: "This argument towards which all Parisian tradition had been tending . . . leads to our modern law: a constant force produces uniformly accelerated motion. In Galileo's

leo's work there is no trace either of the argument or of the conclusion deduced therefrom."

Students of French history and of the French language will be interested to note that Oresme wrote much in French and translated some of the works of Aristotle into this language. Nor did his manifold studies in philosophy and theology turn his mind from the practical needs of the faithful in those sad and troubled times. He wrote a work on the *Art of Preaching*, and composed a set of 115 sermons, arranged according to the calendar. One of his sermons, preached at the court of Avignon on Christmas Eve, in 1363, received a great deal of undeserved publicity from the enemies of the Holy See, who publicized it as a criticism of the abuses of the Roman curia. We can only regret that his more important works have not been given the study they deserve, either by Catholics or by those who are inclined to look to the Reformation and the Renaissance as the first dawn of freedom and true science. This necessary study of Oresme and his period, we are convinced, will reveal Nicolaus of Oresme in his true light, as a great pioneer scientist ranking with Copernicus, Galileo, Kepler and Newton. We hope it will also contribute to an appreciation of the Church's share in true progress.

SPEAKING OF ROUTINE—

SISTER DOLORICE, O.P.



TODAY there was a letter from a WAAC auxiliary, who is just settling into the second month of classes, drill, officers and barracks. She is almost explosive in her eagerness to tell about her great discovery.

Never before did I know what a routine really is, and to think I planned on being a teacher after the duration. I'll never do anything that is just filled with days and days. I can see that is just what teaching is. The same faces, day after day, and the same things to be taught. A life filled with the nothings of routine. By the time this war is over I'll know what I am going to be, but one thing I won't be is a teacher.

A young mother struck the same querulous note in her conversation recently. "Every day is just like the one before. I am so tired of dishes and getting children ready for school, and answering innumerable questions, that I am going to get a defense job." Now twelve-year-old Edna, ten-year-old John and eight-year-old Judy have their challenging questions answered on the streets, and mother tightens screws eight hours a day.

Maybe working with children, whether at home or in school, is a monotonous series of days, automatically lived through, each one garmented in sameness. Yet when days that have been filled with

children come back to mind there is no uniformity among them. Each day wears a dashing different outfit, scarlet, yellow, vivid blue, now and then a gray; but even the drab one is glorified by some striking insignia.

There is the day when you have almost given up hope that you will ever pierce the armor of Enzo, who lives only to close the class-room door behind him as he tears off to the gym to shoot baskets. That morning he says excitedly, "I wish we'd read some more of that Shakespeare guy. That thing we read yesterday was good; I always thought he was dry. My brother gotta read some Venice merchant in high school, and he's always griping about it." You look at him, wondering if you are really hearing well. "You mean you'd like to read another tale like *Midsummer Night's Dream*?" "Sure, I could just see Bottom and those others playing around. I bet we could even play that."

But perhaps something more unexpectedly naive would attract even an auxiliary WAAC, and show the young mother the wonder of her children growing up. There is the day fourteen-year-old Gene comes very confidentially to ask, "Will you pray for something real important?" He is so serious, you are sure it's a major difficulty at home. Assurance encourages him to go further. "Please pray that Ellen in the seventh grade goes to the skating rink tonight." Very quickly he adds, "The only trouble is, I know just what to say to her now, but tonight if she's there I won't know a thing." And you continue to look very serious about so important a problem, knowing that it is the universal perplexity of all enamored youth.

Should such an ingenuous little incident leave unmoved the rebels against the routines inflicted by the guiding of children, Janet's story may show them the wonder of a child's mind measuring in terms of eternal verity. For two years this child has come with the most harrowing tales about life in her home: the complete selfishness of both her father and mother, their refusal to give to each other or to their two girls. Then one day she tells an almost incredible story; but the most wonderful part is that a sophomore in high school can measure true values. She starts, "Our home is changed since Jean and I go to 6:30 Mass, but it's such a silly thing that has changed everything, you will hardly believe it. Now we have fifteen minutes extra in the morning, so we have been making our own bed. Before this, mother would lie down on it, after we had gone to school, because it's very comfortable. Now she doesn't like to mess it up. She used to stay there until almost noon, then she would be cross when Jean came in for lunch, and when I came home at four, none of the work would be done, and she never really got a decent meal for my father. But now she stays up." It does seem unbelievable, that a whole atmosphere could change because of a made bed, but the homely touch Janet adds is convincing. "The other day, I decided to darn my stockings, and when I went to get them, why mother said she had already done them. I can't remember when she darned stockings for me last. And my dad is so much happier. Oh, if every-

one knew how easy it is to have a happy home, people would be different." Such undistorted vision as this child has will be revealed only to one who is teaching her, whether in school or at home. She will share such thoughts only with a mind she has learned to trust.

Hardly anyone would label the incident of Mississippi Gordon the "nothing of routine." Belligerent because he feels every team is dependent on his brawn, he announces, "I'm not playing on any team that has a nigger on it!" Gone is the satisfaction you are resting in, after giving hours to the planning of an enlightening panel discussion of the Negro. Somehow it had seemed that even the most obdurate would have been sympathetic with the tragedy of these people, who face discrimination in defense work, in housing projects, even in education in some sections of our country, where for every five dollars spent for the education of white children only one dollar is spent for the Negro child.

Even the feeling of likeness that children so readily recognize in each other had not been aroused in this boy by the thumbnail sketches of the very real Negro boys and girls in today's books. You wonder if he was really listening when Tom said, in class, "Hezekiah Horton could have been anybody's little brother looking for a ride in a shiny long red car. And did he look like a candidate for the next sultan as he rode through Harlem in just the car he wanted!" And no one could have scored a better point than Dorothy when she summed up *Shattered Windows* by saying, "If all white people knew as much as Magdalen Bates when she says happiness is giving something, then there would be no Negro question, for then we would give all men their rights." Mississippi Gordon was apparently unscathed by all of it.

But you make one last pass at him; you remember *All-American*, a book more recent than the others mentioned in the panel discussion. It is a graphic argument against intolerance and color prejudice. Its leading character is ready to face all opposition when injustice is shown to the star player on the team because he is a Negro. Gordon might read this, you decide, if his friend Jud would recommend it. About a week later Gordon walks in, lays *All-American* on the desk, boyish chagrin hidden behind false bravado. "O.K., you win, I'll play with Johnson, but first he'll have to prove he's as good as Le Roy in this story." But the climax comes the day you read from *The Human Comedy* the little sketch in which Ulysses waves to five men on a freight train and only one, a Negro, waves back singing, "I'm goin' home." Gordon says spontaneously, "I never thought about them as people, but really they are just like us!"

To watch a child grow into tolerance will never be routine for either parent or teacher. It will always be challenge for an educator to help young people to see that the slow and painful democratic process gets a chance to work out the future of our country and other countries. It will always be a satisfaction for parents fully aware of their privileges to help widen children's knowledge of the

community so that there will be no perpetuation of a social system that threatens America's well-being.

There is no routine of dullness in any life fully aware, alive and awake. The most insignificant actions can be enlivened by the most unexpected results. You recall the evening Jean Mary comes to return *This War is the Passion*, and she says casually, "I left that in my locker at school, and my partner took it to read during home-room study. She is so interested in it that she has already asked her father's permission to let her study the Catholic religion, and he is going to let her do it."

What are these fragments of days—only incidents? Or are they like the impressions Hopkins piles in his *Epithalamion*, each one more staccato than the preceding one until he becomes explosive with realization:

Enough now; since the sacred matter that I mean
I should be wronging longer leaving it to float
Upon this only gambolling and echoing of earth
note—

And just as he makes a sudden leap into golden light, so does anyone who works with children, and he sees these gambolings and pirouettes of individuals etched upon the background of the most enlivening profession in the world. For the true teacher, parent or pedagogue, every child is a unique expression of the creative power of the Father who fashions it, not just to be a song of praise by its very being, but also to give, when taught, conscious response to the glory of the Creator.

For what is teaching? John Ruskin says it is not instructing people about "the shapes of letters, and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust." James Russell Lowell says, "It is the creating of a world from which others may draw grace, color and value." In *Our Lady of Wisdom*, Maurice Zundel calls teaching "reverence for the minds entrusted to the master, having no other aim save to establish contact which these minds and the light." St. Thomas in the third article of *De Magistro* describes teaching as collaboration "on the faculty with God and the angels."

Teaching is the profession the Son of God chose when He came to draw a world to the Father. Through teaching He revolutionized a world; He caused an upheaval that continues to shake the foundations of materialism and secularism. To save men, teaching is essential; business, politics, war, travel, commerce are time-fillers, mere occupations of the periphery. But teaching, the giving of truth, makes a man a fellow laborer of Christ. And who is a teacher? St. Augustine says, "It is he who by means of word symbols, or example, turns a little one to Christ within him, so that he may become learned in the inner life of the soul." As such, no one who works with children whether at home or in school can be a filler of days and days; he is

the laborer

Whom Christ in his own garden chose to be
His help-mate. Messenger, he seem'd, and friend
Fast knit to Christ
like Dominic, in Dante's glorious vision.

LAMENT FROM FULDA

NEITHER constant danger nor actual physical violence has sufficed to silence the German Hierarchy's repeated pleas for justice and freedom. On December 18 last, in conference at Fulda, the Bishops again protested sharply to the German Government, this time against religious persecution in the conquered territories.

Their document, now available and reputedly certified as genuine, recalls that all of their previous complaints had been ignored. But they refuse to sit by quietly and watch the Nazi anti-religious policy overflow into the subjugated provinces along with the armies of conquest and occupation.

When the German forces overran Alsace-Lorraine, for example, one result was:

... the expulsion of approximately fifty per cent of all pastoral priests from the Diocese of Metz, the dissolution of all church organizations, congregations, endowments and the confiscation of the property even of the charitable endowments, the seizure of the buildings of the Orders for men and of the ascetic Orders for women or the expropriation of all the hospitals, boarding-schools and homes for old people belonging to the Church or to Orders, and their transfer to city or State ownership.

In Luxembourg, likewise, monasteries have been closed, priests banished or thwarted in their work, many respectable citizens left to die in concentration camps.

The picture is ghastly in the West, but in the East even some of the Nazi officials are disgusted by the Reich's policy. Most of the Polish clergy of the Dioceses of Posen and Litzmannstadt are in prison camps; very few churches are open, the rest of them have been thoroughly despoiled, some of them are now warehouses and one is a riding school. Time after time, the Blessed Sacrament has been subjected to the vilest desecration. "Orderly care of souls is no longer possible in *all of the Warthegau*," declare the Bishops. The Secret Police are in charge of the churches, it is from them that the priests receive their rules and regulations. By decree of May 27, 1941, Divine services may be held only with the permission of State police authorities.

Complete and wanton is the devastation of Yugoslavia where, on July 10, 1941, all Church property, even that supported by endowments, was confiscated. The priests are exiles or prisoners; many of their Faithful have been deported.

Around Germany, in all the occupied territories, a rampart of bitterness and enmity is being erected, which has arisen in large part because of the ruthless interference of the officers of the party and the civil administration with freedom of conscience and the religious life of the population.

Perhaps this latest representation from the Bishops will follow its predecessors into the wastebaskets of Berlin. But it is a sublime and courageous blow struck against tyranny in behalf of the oppressed and the weak. Any future anthologist of great utterances on human liberty will have to give full consideration to the writings of the German Catholic Bishops during this war.

PEACE AND FRANCO

BY just what type of reasoning Generalissimo Francisco Franco attempts to associate his own peace appeal of May 10 with the prayers for peace of our Holy Father in Rome, is by no means clear. His proposal does not correspond to the only type of settlement the Holy Father has ever contemplated—a just peace, which will guarantee to all men their fundamental rights and banish the whole brood of totalitarians. It is a peace that expresses itself not in a sterile "serenity" but in an organized world society based upon a solid juridical order.

As was observed by Cardinal Villeneuve, Archbishop of Quebec, in a recent broadcast, the Pope's intentions and prayers are not for any kind of peace, "but for a peace based on justice and charity in the true Christian sense. The inseparable words, justice and charity, are in every allusion of the Vatican since the month of September, 1939."

If this is what General Franco really has in mind, it will greatly help his cause with the whole Catholic world for him plainly to say so. As it is, his utterances might be taken for German-inspired propaganda. It is only fair to the Generalissimo and to his honest intentions to ascribe his language not to his own personal views but to *force majeure*.

For German propaganda purposes, particularly with relation to Russia, the timing of a peace appeal may have some justification. But it is hard to conceive any experienced statesman or independent thinker who would imagine the United Nations—not to speak of the Holy Father himself—enthusiastically taking steps to keep the Nazi party in power at the very moment when the Axis is booted out of Africa.

Experience has abundantly demonstrated the skill and duplicity with which Hitler uses, for his own purposes, the (in itself) well-grounded apprehension raised by General Franco, of an ever present Communistic peril. The Brown Bolshevik pot raises a resounding clangor in the process of calling the Red Bolshevik kettle black. But as motivation for a premature peace move all this resonance is empty and insincere. Communism's best potential ally is an unimpaired Axis. The "Rome-and-Fascism" liberals, meanwhile, continue their patented process of exhibiting Franco as a "Fascist" ogre.

STRATEGY OF NORTH AFRICA

ONE of the handicaps under which democratic leaders work is the constant temptation to subordinate statesmanship to politics. To hold their jobs, they must give as much weight to popular reaction as they do to the wisdom of the measures they propose. That is why Presidents and Prime Ministers do not long remain Presidents and Prime Ministers unless they learn early the delicate art of compromise.

But in time of war, on the supreme matter of military strategy there can be no compromise with public opinion. Decisions must be made with a single objective—victory over the enemy at the smallest possible cost in human life; and even if these decisions displease the uninformed populace, our Chiefs of State must have the courage to stick to them.

The whole North African campaign, lately concluded in Tunisia, testifies that in this terrible crisis the United States and Britain have both been blessed with leaders of this high character. Despite widespread demand for a second front on the European continent, despite cruel charges that they were subordinating the war against Japan to the war in Europe, Messrs. Roosevelt and Churchill, with their military and naval advisers, chose last year to reinforce the British Army in Egypt, the Russian Army at Stalingrad and to undertake the invasion of North Africa.

The wisdom of these moves must now be evident. Much more clearly than their critics, they saw the vast problems of this global war. They knew that if the Russians failed at Stalingrad and Field Marshal Rommel drove to the Suez Canal, victory over Japan could have been won, if at all, at a price almost too staggering to pay. For Japan can be effectively attacked only from Siberia or China. But if Hitler had overpowered Russia, whatever hope exists of using Siberia would have been lost; and if the Germans had won the Near East, only with the greatest difficulty could men and arms have been moved to India, the only route to China still open to us. Now, because the American President and the British Prime Minister withstood public clamor, the day of reckoning for Japan has been brought appreciably closer. The triumph in Tunisia is a victory for statesmanship over politics.

ROLL BACK THE LINE

IF the unannounced purpose behind the wage demands of John L. Lewis and his United Mine Workers has been all along to force the President, through the Office of Price Administration, to honor his pledge to organized labor to control the cost of living, they have to a large extent attained their objective. On May 7, Prentiss Brown, head of the OPA, announced that, effective June 1, the price of a selected list of commodities would be rolled back ten per cent, and that, as soon as administrative details could be worked out, new and effective price ceilings would be fixed for all food products. If Mr. Lewis intended, furthermore, to cause serious embarrassment to the Administration in its growing difficulties with the Congress, he appears also to have been remarkably effective. For in order to roll back prices and nullify the demands of the coal miners for higher wages, OPA has had to bypass the legislators by the use of subsidies provided by the Reconstruction Finance Corporation. Since Congress has already refused to appropriate funds for subsidy payments, this Administration move is bound to run into trouble.

If two elementary objectives of any program to control living costs are held in mind, there can be no argument about the necessity of resorting to subsidy payments. The first objective of such a program is to set price ceilings and rigidly enforce them. The second is to allow producers and distributors sufficient incentive, i.e. profit, to provide the public with the largest possible supply of commodities. Now one of the reasons why the present price-control system has broken down badly is that, under the established price ceilings, too many producers and processors have been unable to show a profit for their labors, or a profit large enough to provide an incentive. Under these circumstances the only way to avoid a rise in prices is to subsidize the producer or processor, i.e. to make a gift to him which will close the gap between his costs and the ceiling price under which he sells. This is what Mr. Brown, without leave of Congress, now proposes to do.

Why, the bewildered reader may inquire at this point, is the Congress opposed to such a necessary and reasonable solution to the price-control crisis?

The answer to that question is too complex to be dealt with here, but one reason for the hostility on Capitol Hill to the subsidy program ought to be known by the public. It is that a powerful minority, the so-called "farm bloc," wants to encourage production by permitting a rise in the prices the public pays for agricultural products. It professes faith in the mechanism of a free economy and cocks a sour eye at the entire Administration plan to control the cost of living. It argues that the American farmer wants an honest price for his products, not charity from his Government; forgetting, conveniently, that for the past decade and more the American people have been taxed to subsidize the big commercial farmers who, if economic law had been permitted to operate, would long ago have been in

large numbers completely bankrupt. It is this same group, incidentally, which hopes during the present session of Congress to destroy the Farm Security Administration, a Federal Agency which has as one of its prime purposes the expansion of food production through assistance to the small farmer and to the migrant farmhand whose help is desperately needed at the present time.

Aside from these inconsistencies in the "farm-bloc" position, it is illogical to leave a large sector in a controlled economy free to operate according to the law of supply and demand. If farm prices are permitted to rise, then labor will demand wage increases and the whole stabilization program will go up in smoke. While subsidies involve certain dangers, and while they do not reach to the root of sound price-control, they have now become essential. If Congress opposes the President, if it follows the "farm bloc" in opposing this aid to effective price ceilings, it will be dealing a disastrous blow to the successful conduct of the war.

THE MARINE EAGLE

FOR the past twenty-five years Mrs. Rachel Stevenson, a colored woman, has been a cleaner in the office of John G. Pew, president of the Sun Shipbuilding and Dry Dock Company in Chester, Pa. On May 10 of this year, Mrs. Stevenson received from Mr. Pew's hands the gift of a \$1,000 war bond. This was her "honorarium" for performing a unique ceremony. She sponsored on that day the launching of *The Marine Eagle*, said to be the first ship in this country entirely built by Negroes.

The gift, in its essence, was a testimonial offered by Mr. Pew to the sureness and practicality of his own judgment, which, he announced when he began his present enterprise, gave him absolute confidence in the ability of Negro workmen, properly trained, to supply all the skilled labor necessary to man a big shipyard. This achievement adds another item to the long list of remarkable Negro accomplishments and, by the same token, will do just that much to lessen the prejudices and misconceptions that the Negro meets with in his attempts to secure the justice and equal opportunity to which he is entitled by law and by natural right.

Contrary, however, to a very frequently enunciated but comfortably misleading notion, Negro achievements, *alone*, have not proved in the past and will not prove in the future sufficient to secure for him the rights and opportunities to which he is entitled. Achievement on his part must be supplemented by a definitely stated recognition of his claims on the part of the white majority, if his personal efforts are to bear their fruits. That recognition is not something that comes simply of itself, but requires an intelligently planned and prudently executed program of public education as to the full significance of his achievements. Unless pains are taken to draw certain obvious lessons as to essential human equality and human rights, an effective recognition of minority merit is slow and grudging. To imagine otherwise is to court unreality.

A LOST EMPIRE

IN the words of Our Saviour (St. John, xvi, 17), "the Prince of this world is already judged." But the fact that he is judged does not prevent his eager striving to get back the world empire that he lost. He seeks the moment and the opportunity.

A Catholic priest escaped, in the spring of 1942, from the brutal horrors of a Nazi detention prison in one of the occupied countries, and from the occupied country to a place of relative security. To enjoy at least a temporary respite, he spent a couple of weeks resting on the shores of a superb Alpine lake. Then a strange thing happened. As in the dissolving scenes of a motion picture, past images superimposed themselves upon the present. The glorious landscape of summer sun and radiant waters and distant mountain peaks faded, and back came the sight and sound of prison walls, lashings and tortured victims. The psychological reaction to all the priest had gone through was doing its deadly work upon an exhausted physical organism. The empire of evil was clawing back.

It took every bit of moral strength for the fugitive to resist; but a disciplined mind and heart, and the grace of a life closely united to the Heart of Christ conquered the threat of madness, as the same had conquered the terrors of long months in prison. The interior battle was finally won, and the mind was liberated as well as the body.

Where one man escaped mental slavery many another victim of like oppression will have been found to succumb. The postwar period will reveal to us the alarming truth that a world liberated from physical force and brutality still must face the problem of liberation from those spiritual forces of evil which find their happy hunting ground in periods of exhaustion and psychological depression. The war is already throwing into sudden and sharp relief the true nature of our Christian Faith—not as just a noble and perfect scheme of life—but actually as a liberation, as a setting free by the Redeemer's Blood from the most frightful of all tyrannies, the empire of man's hereditary enemy.

In early Christianity, says Christopher Dawson in his *Sword-of-the-Spirit* pamphlet, *Christian Freedom*, external persecution strengthened men's knowledge of the interior liberation brought to us by the Risen Christ. "*Freedom*," says Dawson, "*is not something exterior to religion—in a profound sense Christianity is freedom. . . .* The classical terms of Christian theology—redemption, deliverance, salvation . . . possessed for their original hearers the simple and immediate sense of the delivery of a slave and the release of a captive."

Obviously now, not the uncertain future, is the time for us to build up in our own lives so vigorous and unshakable a union with the Risen Christ that our living Faith and conquering charity will liberate the world. That world will look to us, as Christians, to preserve for it the real fruits of victory and save it from recurrence into the very slavery from which it has escaped. Our own lives will then bear witness that the Prince of this world is indeed, and most thoroughly, "judged."

LITERATURE AND ARTS

THEOLOGY VITALIZES LITERATURE

WILLIAM B. HILL

THERE was a time in this country, and within the living memory of fairly young men, when the words "college degree" formed an open sesame to position and fundamental prosperity. Commonness has reduced the degree from its former high position, but it remains a necessary condition for rapid advancement in the world, and even, in most cases, for the first step forward in the long upward struggle.

Thus, while there is no longer any common factor for the liberal arts diploma, the magic letters after a man's name are still supposed to indicate, to whom it may concern, the presence of some special equipment for the battle of life. Two men with the same degree and the same rating from two different colleges are considered equally fitted for the same post though, because of a big difference in educational ideals and a wide range of eclecticism, their backgrounds may contain more real dissimilarities than likenesses.

Such a situation has produced in the average student a most unhealthy frame of mind. With the gradual disappearance of a more or less humanistic leisure class, the idea of utility in education became predominant; with the gradual contraction of the term "utility" and a realization of how few immediately useful courses could be crowded into any liberal curriculum, college education, outside of the strictly technical schools, has become a necessary evil rather than a useful adjunct. Consequently, the student is apt to be little interested in the actual content of the courses he pursues. His object is the degree, to be obtained with as little mental exertion—and mental development—as is absolutely required.

There comes into being, then, a lamentable dichotomy: life on the one hand, college studies on the other. Of course, the problem is not new and professors have long been laboring to make the twain meet, but without any evidence of startling success. The bulwark around this queer separation is the attitude of the student when he enters college, and it takes all the influence that can be brought to bear to shake even one individual loose from his erroneous conception of the function of a college education.

Unfortunately, the humanistic teacher is often at a loss in articulating his own ideals because he

has absorbed them over a period of years and is not prepared to crystallize them in a ready-made and easily defensible formula. The student is apt to think that vagueness indicates a lack of conviction whereas, in this particular case, it merely indicates a conviction so real and vivid that the arguments supporting it have faded into the background.

If the attitude of utility has been harmful to the liberal college, the attitude of futility will be fatal. Once such a state of mind establishes its rule, the most we can hope for is a bit of Catholic formative influence injected into a four-year round of inane questions and memorized answers. Our hope lies in reinforcing and clarifying our ideals and in furthering them energetically, if we are to save education from the vacuum.

The raw freshman is the matter with which the great work must be begun. He comes from everywhere and nowhere, and his background differs from his neighbor's as much as a Kane differs from a Picasso. Some of the new arrivals are products of Catholic schools, among which there still remains some unity of ideal, others are from various sectarian or non-sectarian schools which have no stable educational point of view; some are the individualistic graduates of progressive schools, others are browbeaten somnambulists. All of these must be stimulated to a generically uniform mental awareness and an ordered curiosity.

Each of these individual freshmen must be handled precisely as an individual. He cannot be encouraged and directed too much during the first few months, and no pains should be spared in leading him into an earnest desire to learn. Only thus can the mental digestive system commence to operate.

As matters stand at present, the college subjects tend to be so many accretions which afflict the memory for a while and then are cast aside; because the mental appetite has not been stimulated, there is no real assimilation and there is, consequently, no growth of mind and personality. Freshness, awareness, and a spirit of initiative are vitally important; they are indispensable; but they are only the first step. Having induced a healthy hunger, we ought to have a substantial, well balanced meal prepared for the guest.

The student is ready now for humanistic progress. He must be imbued with the idea that hence onward he is always studying man, learning to know man, even though the particular focal point of endeavor bear some such impersonal title as economics or history. His college course will be a success only in so far as his mind has expanded to drink in everything human and in so far as his heart has attuned itself to every human emotion in every cranny of life.

He most certainly cannot, however, even begin to know man until he ponders and, as well as he can, begins to resolve the fundamental questions which deal with all life and being. He must form some carefully considered notions about religion as he starts his college career. The fact of the supernatural is staring him in the face; if he tries to dodge around it he will always retain a vague and puzzling impression of something essential left undone.

It is the function of the religion teacher to emphasize wisely the relation of religion to education and to life. We have been, perhaps, too anxious to separate the study of the natural from the consideration of the supernatural. The single soul of man cannot be so disjoined without a serious wrenching fatal to vital activity.

It is evident that we cannot depend on Sunday sermons and casual weekly periods of instruction; what we must give our students, if they are to attract by their aggressive vitality a world that is growing gray *without* the breath of the Galilean, is an all-pervading, all-comprehensive religion. Desiccated instruction is next to useless to the man of today; half-instruction is little better than no teaching at all. Theology must be at the very front of our charge against ignorance, not a dry and abstract theology but a thorough, coordinated discipline that will introduce the student to a living, loving Christ.

It is time now—in fact, it is much later than we care to think—to abandon whatever diffidence we may have felt towards conducting religious schools. The truth of man's special relation to God in the new dispensation is a keystone, and must be in place before the structure can be reared. Sound theology, adapted to the student's mentality and needs, is the very core of a Catholic liberal education, just as a consideration of the basic relation of man to God and to the universe has ever been the core of liberal education in all countries and ages. We cannot afford to devitalize our whole code of education through fear of making our colleges too religious.

The student must learn in the classroom the principles and facts of dogmatic religion, must learn them thoroughly and appreciate their importance. In the classroom and out of it, in sermons, study groups and religious exercises, he should be made to feel the warmth and beauty of the great truths. He should guard against making a half-acceptance of the dogmatic answer, followed by an ostrich-like attempt to be completely oblivious of the elemental battle which sounds at least faintly in the heart of every man. Indifference will render

him incapable of much positive, and any constructive, action.

The great struggle today is not against single heretical or pagan ideas but against a potent atmosphere of unbelief, an atmosphere which will seep into and enervate the soul of the Catholic whose Faith is stored away in some mental pocket. The aim must be Faith in action, Faith joined with Charity, not an almost natural faith, but a Faith instinct with grace and kindled by the constancy of prayer.

It is only when he has curiosity of mind and the first stirrings of intense religious awareness that the student is suited for the study of literature—that part of his education which, of all "subjects" and "courses," has been most grossly mishandled. For its deepest and most lasting effect, literature must eventually depend on two factors: the alertness and the apperceptive mass (the whole body of consciously assimilated fact) of the student. Alertness may be inculcated by guidance; the most essential element in the apperceptive mass is an intelligent Faith.

Armed with such equipment, the student is prepared to read, read with pleasure and formative appreciation. Christianity becomes his vehicle for interpreting life, the prism through which he sees all that happens in fact and fancy. He is prepared to scrutinize and absorb all the best that there is to offer in the pagan and the Christian world, and even in the neo-pagan era that has grown upon us. He opens Christian eyes to the cultural heritage of the centuries.

This is no plea for the moralization of the classics. Hecuba need not be baptized to be pitied with a sincere, deep and fearsome pity which finds its echo, sometimes faint and sometimes startlingly loud, in the contemplation of people of all days and worlds, all of them images of God, some of them fellow members of Christ. Telemachus need not be brought into the Church in order to have him awaken that sympathy and that feeling of kinship which has a special value to the Christian looking at the world in which he lives. Horace is a lamentable failure as a moral guide but he is well worth knowing as a man. No teacher should be asked to ruin forever the appreciation of Shakespeare by presenting him as a doctor of ethics. Religion should lie so intimately in the being of the student that it is ever present to his intellect without being adverted to. He can be as secular as he wills, with the extreme secularism that is safe only for the contemplative because the contemplative alone is the master of this world—secular with the secularism that can save us from our bourgeois "civilization" and all its consecrated meretricious conventions.

To the student who has progressed so far—and the mark is not outside the range of anyone of college standard—the universe is an open and fascinating book. His education is something organic, not accretive, and the mind grows by assimilation until it has embraced all that it can of the reflected knowledge of God. And that growth will continue beyond student days—indeed, beyond all days.

THY THRONE

Lady, I see, above our laughing fire,
Above the unrippling mirror of our sea,
Thy wonderfully quiet throne, and I desire
To say a word in praise of it to thee.

The graceful rainbow shimmers and is gone,
The frost-like stars wither in blue daylight,
But thy most gentle throne is never done
Of being utterly perfect in the height.

The lounging, cumbrous, many-mounded hills
Crumble like rotting logs, or else they shake.
But what can touch thy throne? Its beauty thrills,
Scornful of time, or lichens, or earthquake.

We have been caught by panic. We have fled
Clean round the earth-globe to unheard-of seas,
And yet we find thy throne still overhead
Sovereign above us in the antipodes.

Lady, we thank thee for this throne of thine.
We thank thee for accepting it from thy King.
We thank thee when thy bowed head gave the sign
To unveil it for our sky's illumining.

DANIEL SARGENT

QUEEN OF APOSTLES

There is so little left us that You said
Who knew so much! Yet what more could You say,
Knowing the Word? Your lips must still obey
The intuitions of Your soul that fed
On pondering silences, as, wonder-led,
Men came with glad-eyed worship, on a day
When God-made-Man upon Your bosom lay
Who, after, found no place to rest His head.
Because You spoke so little, our slow speech
Blessed by Your silence vibrates through the world
Until all nations, listening attent,
Have heard the Truth. Our faltering accents reach
Farther than heaven's loud thunders echoing hurled:
For by Your silence we are eloquent.

SISTER MARY OF THE VISITATION

SERENADE

Your name more fragrant, Mary,
Than sage in summer showers,
Bounds my far horizons,
Rims my fickle skies
As mountains gay with springtime,
Garlanded with blossoms,
As mountains gashed with crimson
When lingering summer dies.

My songs are sea gulls, Mary,
Wheeling around your beauty,
Your beauty cool and gold-flecked
As glades where aspens grow . . .
Tranquil as the dreaming
Clouds on misty summits,
Fair as aged cedars
Hushed and heaped with snow.

SISTER M. PHILIP

THE GOLD ROSE WEAVING

(angelic acknowledgment to The Holy One of Mary,
by Leonard Feeney, S.J.)

Sang the cherubim,
Chanted seraphim,
Chorused the holy, nothing loth:

Sing of Mary, sing the Spirit,
Sing of Jesus of them both;
Sing the working, oh, so dear—it:
Spirit Weaver working merrily,
Spindle sharing, oh, so Maryly,
Jesus revealing, God-Man verily.
Sing, angel, sing the Gold Rose weaving!

Protest makes Gabriel:

"Know you all, all so well.

"Sung have I timeless and timeless again

"And again."

Smiles the archangel,

How as the spirit smiles, and glad the strain
Of joyous evangel

Rehearses. Song from his soul out-rushes;

Wide all the heaven hushes,
Under the divine amen.

Holy Weaver and Blessed Spindle
That spin so sweet, so fair a Rose!
Gentle Spindle and Mighty Weaver
Whence fleshly-clad the timed Word flows.
Strange Spindle, of her very substance

the warp is placing;
Strange Weaver, with His very substance
the weft inlacing.

Gold of God and rose of Mary,
Double thread divine and human,
Woven, patterning a pattern;
And the Person of the Verbum
Restless, restless shuttle moving through.

Holy Weaver and Blessed Spindle
That working, working, work fulfilment;
Artful Spindle and Dextrous Weaver
To make God's word the Word God's Will sent.

Entrancing Weaver, shielding His nature
there in the weaving;
Entranced Spindle, yielding the nature
fair she is sheaving.

Double-distaffed cloth of rose and gold,
Human silk shot through with light Divine,
Living lovely web with Life worked in;
Breathing of God and breath of Mary,
Breath-taking marvel—the Gold-Woven-Rose.

Model Spindle and Master Weaver
Whence love incarnate weaves its course
To bind men's hearts back to their source!

Holy Weaver and Blessed Spindle!

The song is ended: eternal echo blended
Soft with the virgin voice—Fiat.
Heaven, angels, saints refrained it;
Cherub-thoughts caught, sustained it;
Down the dark earth hearts rejoice—Fiat.
Creator, Spouse and Son . . . one-God, one,
Will unchanging, willed unending: So be it.

JAMES D. CARROLL

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BOOKS

VIOLENT NOVELIZED THESIS

CAPRICORNIA. By Xavier Herbert. D. Appleton-Century Co. \$3

THROUGH 649 pages this loosely-knit but absorbing narrative is a thesis done in fictional form. The author is an Australian born forty-two years ago at Port Hurlstone. He says of his own book: "My *Capricornia* is a hymn book written in adoration of Australia—not of Australia Politica, but of Terra Australia, the Land of the Unshackled Southern Cross, the Australian earth itself, out of a passionate love of which alone can a true Australian Nation grow." So the author; but his characterization of the hundreds of calamitous figures who move in his story is far more justly, expertly, and compellingly drawn than is this characterization of his book itself.

His true thesis (be his motivation as patriotic as he says) is a threnody upon the brutal, inhuman, unjust, and (it would seem) largely unremedied treatment of the aboriginal blackman, whom degraded Europeans—coming to the vast tropical continent—exploited, degraded lower than themselves, officially mistreated, and all but exterminated. Emphasis is upon the social fate of the half-caste and quadroon; the predominating character is Norman Shillingsworth, fathered by a weak, unlovable Englishman, who went *combo* with the boy's black-woman mother.

There is little, if any, plot—just chronicle by medium of very powerful narrative, descriptive and characterizational gifts of writing, of what happened to the movers in the story in Northern Australia (*Capricornia*) before, during and mostly after World War I. While there is no grand climax, Xavier Herbert does skillfully build up to peaks from which he lets fly the bolts of his angry (but never ranting) indignation against the governmental policies and the fatheaded officials who seek themselves rather than carry out any measures of justice for the aboriginal victims of the white man's greed. Ironically, one reads these passages with a grim smile, for *Capricornia* was awarded the Sesquicentennial Literary Prize of the Australian Commonwealth.

However much Xavier Herbert may be praised for the craftsmanship he shows in handling his vast amount of material; for his gifts of vivid description of the natural Australian scene; and of the terrific phenomena of tropical storms; for his quite Dickensian touch of characterization, with its sarcastic bitterness; yet the whole and completed impression his book leaves is lugubrious, pessimistic, helpless, hopeless. Furthermore, like many books with a thesis to prove, it is one-sided. Grant the justice of every claim the author makes against the human governmental stupidity he berates, yet in sober historical truth there *was* in Australia's pioneering the influence, for positive good and for negative correction, of the heroic pioneer Catholics (priest and layman) whose present-day brethren, and sons and daughters, form the glory of Catholicity in Australia now. That influence cannot, as Xavier Herbert does, be ignored. The *Catholic Encyclopedia* will supply abundantly the data which Xavier Herbert (named for a missionary saint) falls to give in any degree at all.

ROBERT E. HOLLAND

DECLINE AND FALL

THE TRAGEDY OF EUROPEAN LABOR, 1918-1939. By Adolf Sturmthal. Columbia University Press. \$3.50
THIS is a vivid and well-told story of the tragedy of labor in Europe. Only one bright spot shines forth—

Swedish labor. The rest is deplorably sad. The facts are history well known: European labor had to bury the high hopes and great aspirations with which it started on its postwar career. Outside of England, Sweden and Switzerland, there is no labor movement any longer in the Europe of today. Worse than that, labor lost a long-drawn battle, as it were, piecemeal; it failed to learn its lesson from what was happening to it here and there in postwar Europe—until the executioner's axe fell upon it. Still worse, it surrendered—with the exception of Austrian Marxists—rather ignominiously; the author voices his surprise (p. 200-201) to find on his arrival in Germany, after Hitler took power, nothing but calm and quiet: "The German working class capitulated without resistance." The reviewer was no less surprised.

It was not only labor that had capitulated; it was the bourgeoisie, too. In France, in England, in Germany, it was everywhere the same story: labor went down with its adversary, in Germany; labor failed to see things realistically and blundered along just as much as the bourgeoisie, in England and France. It is as if an intellectual and moral blight had struck both labor and its social counterpart. I do not know if the author intended it, but his narrative does convey the impression, when all is said and done, that both labor and the bourgeoisie failed for the same reason and were buried under the same avalanche. Apart from individuals and certain flexible groups in both camps, does anybody today believe that Fascism in Germany or elsewhere was a victory for the bourgeoisie?

The book does not intend to be a history of the fateful decades since 1919. It presents a thesis to be tested in the analysis of the events. The thesis may be compressed in the words: labor acted along the line of mere pressure policies; it failed to develop a formula of constructive thinking on basic social problems. To put it bluntly: labor thought of wages and hours, of petty immediate gains here and there; it omitted developing a social strategy embracing the whole community. It found itself in a world where every social group developed its organizations and shifted its problems to the state—in a world, in addition, in which organized interest lacked any obligation to respect the interests of other social groups, leaving it to the parliaments to "draw the line," but protesting against the parliament when the line was drawn.

The author realized the socio-political consequences of what I call the Era of Group-Individualism, without, however, drawing the full conclusions. The "balance of class forces" ensuing from an all-round group individualism can operate as long as booming or prosperous business leaves something to distribute. The down-swing and the depression bring both the social and the political working of the system into an impasse. The hour of Fascism strikes precisely in that impasse.

I doubt if it was that simple—with all respect for the author's expert knowledge and fine analysis. If space would permit I would go into an argument against his basic thesis. This difference of analysis, however, does not diminish my respect for the fine book the author has written. Nor does it take away to the slightest degree the appropriateness of his exhortations to American labor—in particular now.

G. A. BRIEFS

"MORIBUS ANTIQUIS"

THE BUILDING OF ETERNAL ROME. By Edward Kennard Rand. Harvard University Press. \$3.50

WARM with the spirit of true humanistic scholarship, this volume is really a treatise on education, not the bare bones of theory, but the living flesh and soul of education as it worked out in the preparation of the great political thinkers, the poets, the men of action who made Rome the concept that still dominates the Western world.

This education, page after page of the book tells us, was a success because in it character was formed with

"casting the stone gods out of the soul of the Gael"

"I SAT UP LATE to finish my first reading . . . of Robert Farren's THIS MAN WAS IRELAND. . . . I wish I had the critical equipment necessary for dealing adequately with this book of strong, stirring song, but I lack such equipment, and what I say about it is just about what the ordinary reader, as distinguished from the specialist in poetry, would say. . . .

"The work opens with St. Patrick kneeling 'on the knives of his knees' and asking God whether his labors, obviously soon to end, will come to fruit.

'Patrick the Paul of the Gael, grew a scalpful of snow casting the stone gods out of the soul of the Gael.'

The first two lines fire the reader's imagination and evoke an instantaneous recognition of the poet's genius. . . . From here on the reader will relish the changes in pace, from long, wintry lines to frolicking lyrics, and the effortless skill of the poet with rhymes ranging from the intricate and esoteric to the simple.

"He will mark many a phrase, like 'the greening throe of grass' or 'the tarns of his eyes' or 'the guttering sea'; many a line like 'candle on candle tiptoed into the gloom' or 'to sew the day, instant to instant, with the seams of prayer' or 'men do not prove their wisdom with spears'; many a verse like

*' . . . from him
wisdom rilled
like invisible rain
quicken his people
like a drenched plain.'*

"Mr. Farren is a scholar as well as a poet, and his verse is loaded with the riches of his learning. There are many footnotes explaining who or what is meant by the clusters of formidable Gaelic words. These at first come between the reader and the work and rein in the swift pleasure which he would take in it. But soon he has mastered the essentials of this lore, and the footnotes thin out. When he is acclimated, he can give himself wholly to the delight which this remarkable music kindles. . . .

'We whet the chisels of our minds on chastity, and bite the basalt learning. Thus we carve a causeway to the light. And while the sun goes sidling on from sky to sky we mark with strict arithmetic of prayer the day from dark to dark in three half-hundred psalms . . .'

"One of the most striking features of this work is the poet's obvious appreciation of liturgical prayer. Again and again he brings it into this poem; again and again he coins fresh figures to convey its beauty and its power. . . .

"On his first approach a few passages may appear like hard, unyielding buds which the light of the reader's mind cannot bring to flower. These he can pass over quickly. But he should come back to them later, when he has finished the whole. He will then find that many of them are less impervious to his eye. . . .

*' . . . a place for a man
to be apart from men
to lay open his soul
At the knuckles of God . . .'*

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John S. Kennedy in THE CATHOLIC TRANSCRIPT

THIS MAN WAS IRELAND, The Song of Columcille the First Exile, by Robert Farren. Price \$3.

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the instruction of the mind, so far that, according to Polybius, for the Romans, "honest man" and "politician" were convertible terms! This was because religion accompanied that education at every step. Through Cicero, in his political writings, through Vergil and Horace and many another, Dr. Rand traces the course of these Roman concepts of education, of order, of the strangely modern "confederate humanity," until they merge into and are sublimated by the nascent Church.

It is a learned book, and the footnotes may be bewildering to the average reader, but the urbanity of the style and the depth and value of the ideas make it a delight. Such a book gives the lie direct to the impression, current in American education, that the liberal arts unfit one for a role in the contemporary scene. To the contrary, Dr. Rand's studies of the past give his remarks on democracy, on international cooperation, all drawn from the statements of the political thinkers of Rome, particular modernity. There is a splendid tribute, in the last chapter, to the work of our American Catholic colleges in preserving this valid concept of education.

The broad sympathies of the book vindicate the social values of true and classical scholarship.

HAROLD C. GARDINER

A GLANCE AT THE BOOK CASE

Father L. M. Dooley, S.V.D. in *Discourses on the Holy Ghost* (Wagner. \$2.50) has collected twenty-five essays on the Holy Spirit by nineteen different writers. Bishop Kelley of Oklahoma contributes an Introduction. Every phase of devotion to the Holy Ghost is included in this most excellent collection, including two talks to children on the Third Person of the Holy Trinity.

A Book of Simple Words, by a Sister of Notre Dame (Kenedy. \$2) is a spiritual journey, so to speak, through the life of the Divine Saviour. Simple as the words may be, they are, as Augustine saith, ever old and ever new. This is recommended for spiritual reading.

F. J. Sheed has done a most praiseworthy job in his translation of *The Confessions of Saint Augustine* (Sheed and Ward. \$3). The translation is made into English as English is spoken today, and it consists of the whole of the *Confessions*, not just the first ten books, to which most translations are limited. It is a beautiful and inspiring book of devotion.

From the French of Blanche Morteveille, Mother Paula, O.S.B. has translated *The Rose Unpetaled: Saint Teresa of the Child Jesus* (Bruce. \$2.75). Lives of Saint Teresa have become multitudinous, but here is one somewhat out of the ordinary; a life which compares the Little Flower with La Pucelle; compares a Saint whose armor was interior with a Saint who girt herself with armor of steel and rode out to the wars.

Saint John Bosco is an imperishable memory, which Father Neil Boyton, S.J. has enshrined in *The Blessed Friend of Youth* (Macmillan. \$1.25). No better biographer of the Saint could have been found, for Father Boyton—so well equipped for the task—has written for boys this biography of the Saint of Boys. Read it, and then buy as many copies as you can both for the boys and the old boys; for here is something where truth is infinitely more thrilling than fiction.

In *These Two Hands*, by Father E. J. Edwards, S.V.D. (Bruce. \$2.25) you get the amazing story of a Catholic missionary in a leper colony in tropical Mindanao. All the more stirring because this heroic missionary had a natural repugnance for this particular vocation. But he overcame his repugnance, and here is the story of another Damien, and quite as heroic.

Clerical Errors, by Louis Tucker (Harper. \$3) is the autobiography of a retired Anglican clergyman. This good Anglican divine, who managed to fall foul of a Bishop of his church, who wrote a book that was considered improper, was a sort of ecclesiastical stormy petrel. But read his adventures for yourself, and find out how he managed to put it over on stuffy vestries and parishioners with sewed-up pockets.

In *George Westinghouse: Fabulous Inventor* (Dodd, Mead. \$2.50) H. Gordon Garbedian treats us to an idealized biography of the founder of the Westinghouse Company. At times the idealization is somewhat wide of the mark, for Westinghouse was, on occasions, a worried, perspiring, discouraged, and even beaten man. But Westinghouse stuck to his guns, and he prevailed, and this is, in short, the story of his triumph.

Abbé G. Constant has followed up his monumental work on the Reformation (so-called) by *The Reformation in England: Introduction of the Reformation into England. Edward VI* (Sheed and Ward. \$4). As the Abbé tells it, it is a pretty sordid tale. For while the Catholics, headed by Bishop Stephen Gardiner (called the Henricians), strove to keep England in the Faith, there were Cranmer and his crowd, who were led by the nose by the Continental Calvinists. This is a book for students of Church history, and the English Reformers emerge with nothing to their credit.

Corrupt aldermen, bootleggers, vice rings, and other such ignominies of American life are the stuff that goes into *Lords of the Levee*, by Lloyd Wendt and Herman Kogan (Bobbs Merrill. \$3). The place where all these frowzinesses happened apparently was Chicago, and, to be candid, Chicago does not emerge any too fragrant from this blowsy narrative. However, *chacun à son goût!*

One book on the war. This is I. A. R. Wylie's *Flight to England* (Random House. \$1.75). Here is a series of first-hand sketches of how the war affected England; how the English took their shortage of vittles cheerfully. But probably the author meant Great Britain and not England. The morality of the British people of both sexes thrown into a monotonous and dangerous life seems to have puzzled Miss Wylie.

In the way of fiction, there is Evelyn Cowdin's *All We Have Built* (Mill. \$2)—a simple tale of the everyday life of modern people. It is a good tale, well told, with a good deal of human interest.

Platitudinous optimism seems to be the chief characteristic in Dorothy Blake's *It's All in the Family. A Diary of an American Housewife* (Morrow. \$2.50). The period since Pearl Harbor seems to be the background of this narrative; but on the whole it appears to be American sloppiness at its sloppiest.

How a mother's love and concern can fortify a family is evidently the purpose of Janet Lewis in *Against a Darkening Sky* (Doubleday, Doran. \$2.50). The heroine, if heroine she may be called, is a Mary Perrault. And Mary Perrault is a vague sort of person, who is incapable of giving to her family either counsel or authority.

Somewhere in the realm of detective stories is *The Niece of Abraham Pein* (Dutton. \$2.50) by J. H. Wallis. The yarn is concerned with New Hampshire, and it centers around an unhappy Jewish refugee, who is brought to trial for the alleged murder of his niece. But as the aforementioned niece has merely disappeared, you can get an idea of what goes on in this exposition of circumstantial evidence.

Elizabeth Willis De Huff in *Say the Bells of Old Missions* (Herder. \$1.75) collects some fifty legends about the adobe churches built in New Mexico from the sixteenth to the nineteenth centuries. Readable as they are, these stories are evidently just fables, handed down verbally by the Indians. You can take 'em or leave 'em; for the writer makes no pretense at proving the authenticity of these legends.

THE GLANCER

ROBERT E. HOLLAND's latest published work was *The Song of Tekakwitha*. He is director of the Fordham University Press.

GOETZ A. BRIEFS, an authority on the history of labor, is a professor at Georgetown University.

THE GLANCER gives a brief summary of reviews submitted by the reviewing staff. These books merit a notice, though space prevents extended treatment.

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WHILE my interest in the glass designs from the Studio of Emil Frel is no very recent matter, it was only the other day I had the opportunity of seeing some of the actual windows. As most of Mr. Frel's work is in agreeable contrast to the type of church window that is an inadequate imitation of those in Notre Dame de Chartres, I was glad of the chance to see what his glass looked like in place. This interest took me over to Newark and to the Church of Saint Charles Borromeo, where a number of them had been installed. The trip was particularly well rewarded, as I found that not only was the glass of exceptional interest and quality but that the church was also one of unusual interest.

Anyone like myself who is, initially, a working architect but who also writes criticism, is faced with the problem of sharply segregating these activities. The necessity of viewing the work of other architects objectively, and without regard to one's own methods in design, is paramount. The fact that I am fairly definite in my ideas of art and architecture, as well as in the character of my design, makes this detachment particularly necessary. My respect for the fine naturalness of the church I saw, however, provided its own solution for this often troubling matter. Its integrity so impressed me that I felt that the architect, Mr. J. Sanford Shanley, was to be congratulated both on the architectural result and on the understanding and cooperation he must have received from his client, the pastor.

Primarily, architecture is concerned with the creation of interior space, and the exterior mass and detail possesses validity to the degree that it expresses the interior space. The unity of exterior and interior is a basic requisite in any building aspiring to the plane of architecture. The presence of this unity in the Church of Saint Charles Borromeo immediately distinguishes it. Many Romanesque and Gothic churches of current construction have this identity between interior and exterior, but in these cases the architects merely repeat a quality that was worked out by the original, medieval builders. The workers in archeological modes have copied a result rather than themselves developed one.

In Mr. Shanley's church, however, there is no archeological approach and, while his cruciform plan has precedents, his development of it is non-archeological. His success, therefore, is more notable because the unity he has achieved does not repeat a formula evolved in past architectures. He has also created a particularly agreeable, air-like interior, which gives it the feeling of being a microcosm of the greater outdoors. Its naturalism is akin to nature itself. All of this is attained without recourse to the clichés of architectural modernism. In fact the few less happy notes are those embodied in details, and these count as such because they do not fully attain to the integrity of the interior form, nor to that of the exceptionally well-massed exterior.

As for the windows from Mr. Frel's studio, these are informed with an artistic sense of grill-like use of lead and light-toned glass, as well as of large-scale figures of sacred personages, which give them topical and decorative value. What is significant, moreover, is that the designs are in such full accord with the nature of the materials themselves. That they tend toward an objective use of decorative stylization not fully coordinated with the pictured content and the architecture is, perhaps, their less fortunate aspect. On the other hand, a complete fusion of these factors is a good deal to expect in our period. The intelligence that is apparent in these designs can only inspire respect and an appetite for future work. As the windows have a decorative value for both the church interior and exterior, they have a subtle relationship to the rounded integrity of the church itself.

BARRY BYRNE

THEATRE

MISS BARRYMORE RETURNS. To me the most satisfying event of this New York theatrical Spring season has been the return of Ethel Barrymore in the greatest success of her long and brilliant career, *The Corn Is Green*, by Emlyn Williams. She gave it to us first in November, 1940, after its long run in London. Its original New York run was 470 performances. She then took it out on the road and added 383 performances to the New York record. Now she is giving it to New York again; and the most extraordinary feature of the story is the almost incredible fact that she is giving us in it an even more beautiful performance of the star role than before.

There are players, including a great many brilliantly gifted ones, who seem incapable of a run of such length without going stale and showing it. To my mind, Miss Barrymore's greatest achievement is the freshness and the added mellowness and beauty she now puts into her work. I speak as one who knows, for I have seen her in the play three times—first in the second-night performance in 1940, again toward the end of the New York run when I took two highly critical friends to see it (who had no criticisms to make *that evening!*) and again the second night of its present revival at the Martin Beck Theatre.

This third time I was, I admit, a trifle apprehensive. I wanted to keep my memories of those first two perfect performances. I should have known I'd not lose them. For in this revival, after only a brief vacation, Miss Barrymore is giving us an even deeper and richer performance than ever before. There is no letting down for an instant. There are no slightest suggestions of over-familiarity and fatigue. She had added to perfection an even richer luster.

She must love every line of the play. That is one explanation. Another is the superb support she is getting from Richard Waring, who, like herself, has been with the drama from its beginning in New York. His work is in its way as perfect as hers, though his role is very difficult—that of the young Welsh miner who is her pupil and who must arouse in us, very delicately and subtly, the conviction that he is indeed the genius she and the playwright believe him to be.

The plot can be recalled in a few sentences. Miss Moffatt, a London school teacher, goes to a village in a remote Welsh region to teach the boys who are spending their days in the mines there with no opportunities for education. She devotes her evenings to their instruction, finds a genius among them in one Morgan Evans, and at the end of three years has prepared him for Oxford. The final curtain falls on his triumphant return to her after he has passed his entrance examinations there. This bare outline gives little idea of the powerful appeal of the play as a whole. It is one of the best written and best acted dramas we have seen in New York for years.

Not all the members of the original cast appear in the present version. I highly approve of the work of two additions of this season—Perry Wilson and Eva Leonard-Boyne, as the misguided cockney girl and her erratic mother. A third addition, Lewis Russell as the squire, struck me as not up to the artistic standard of his predecessor, and Esther Mitchel as Miss Ronberry over-plays the role of the sentimental spinster. Herman Shumlin's direction is perfect, as always, and I was delighted to see that Miss Barrymore is no longer forced to walk up and down the winding staircase leading from the Welsh schoolroom in her home to her bedroom. My knees ached every time she did it, and I'll wager hers did, too! Moreover, there was never any reason why this staircase should have been used. The room has three perfectly good exits without it. ELIZABETH JORDAN

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FILMS

CRASH DIVE. For those war-theme addicts who do not take their story material too seriously this is suggested as passable entertainment. Photographed in exciting technicolor, this saga of men who go under the sea in submarines is something for hero worshipers. Tyrone Power is the flesh-and-blood hero who almost outdoes the submarine in hair-raising exploits. When Power is transferred to the undersea craft, he discovers that he has been courting his superior officer's girl. This complication, blended with some episodes concerning the destruction of Nazi sea-hordes, guarantees a definite amount of cinema thrills. Dana Andrews and Anne Baxter do their part in helping to make it all convincing. Made in co-operation with the United States Naval Submarine Base at New London, the offering has a certain amount of documentary value that may interest adult moviegoers. Those shots that record the submarine's descent to the bottom of the sea are the highlights of a passable picture. (Twentieth Century-Fox)

FIVE GRAVES TO CAIRO. Hollywood anticipated Rommel's African defeat in this diverting piece of celluloid imagination. According to this fantastic version, the Field Marshal hid stores of munitions in Egypt on a prewar visit there when he was disguised as an archeologist. Cast as the British corporal, Franchot Tone, lone survivor of a tank crew, discovers this secret just before the Germans storm into an abandoned town. Aided by the inkeeper and a maid, the Englishman escapes with his desperate piece of information. Eric von Stroheim is impressive as the Nazi Field Marshal, while Anne Baxter gives another believable impersonation as the unfriendly French hostelry servant who refuses to forget that her brother was taken prisoner at Dunkirk. Keyed to a fast pace, this war drama is one of the satisfying pieces of mature diversion on the current screen. (Paramount)

THE NEXT OF KIN. Here is a film with a purpose which at the same time serves as entertainment. The original and very important reason for producing this picture was to emphasize the dangers of indiscriminate conversation during wartime. British-made and built around the affairs of the 95th Brigade, it reveals how careless talk can cost lives. Plans for a Commando attack on a supposed French coastal town are betrayed when members of the armed forces drop bits of information here and there while Nazi spies piece them together into a valuable whole. Though the artistic qualities of this presentation are not unusual or important, the interesting message included does have dramatic merit. Nova Pilbeam heads the completely British cast. Adults may profitably place this on their cinema list. (Universal)

DESERT VICTORY. This is a documentary record of the British Eighth Army's victorious march through North Africa and the most thrilling factual picture to come out of the war. Here the camera actually pursues Rommel's Afrika Korps and shows just how Montgomery's men charged the enemy. Photographers were in the thick of the fighting and did a magnificent job of picturing it. The horror and magnitude of mechanized warfare breathes through every inch of this film. A complete, graphic record starts with the zero hour before the big push against Rommel began, and goes on through all the phases of attack. Every member of the family should see this startling, revealing film. (Twentieth Century-Fox)

MARY SHERIDAN

CORRESPONDENCE

THE SPANISH BISHOPS

EDITOR: Father Peter Dunne's rejoinder to my letter (AMERICA, April 24) is an *imputatio falsi*. My reply is quite scientific, inasmuch as the statements are historically true and factual. It was based on knowledge of Spain at first hand, and personal contacts with the various classes of the people. My reply is that the whole letter—and every sentence—is quite pertinent, as the whole is intended to illustrate the position of the Spanish Bishops. Even the Saints have deficiencies. I quite understand Cardinal Gomá and his remarks in the light of Spanish literature, and especially of the sayings of the Saints, but Cardinal Tedeschini, who had much to do with choosing the Bishops, would scarcely take those agonized utterances as an accusation. Nor would anyone in Spain. Spanish rhetoric runs to extremes. The Cathedral in the Catalan modern style built in Barcelona before the Communist uprising was a tribute to the zeal of the Bishops of Barcelona. Incidentally, Bishop Irurita of Barcelona, meek and humble, expressed to me repeatedly his admiration of the crowds at the Eucharistic Congress in Dublin in 1932. As the ladies who had been to the great Benediction of the Blessed Sacrament in the Phoenix Park pressed round his car, he was finally induced to bless them. Four years later he was mocked and tortured and finally put to death. He is regarded as a true martyr in Spain.

New Westminster, B. C.

A. T. GRIFFITH

SOCIALIZED MEDICINE

EDITOR: Your comment on cooperative medicine (AMERICA, May 15) and your editorial on the same topic (January 30) presented the subject from the social point of view. I should like to offer a few professional views on the point.

Medically there is no need for a change in system. People today are more able to meet medical costs than ever before. And they have in this country the best medicine and medical care in the world. The Metropolitan Life statistics of 1940 show that we lead in the control, treatment and prevention of disease. Our morbidity and mortality rates in practically all diseases except heart trouble are lower than anywhere, even than in Britain or Germany, both of which have some form of Panel or Social Medicine. Will a new plan improve this status?

Medical Insurance, or Socialization of Medicine—that is, a cooperative of doctors under either State or private direction—would produce inferior medicine. It would in both cases be political medicine with its specialists and placement fixed by appointment, depending not on what you know but on whom you know. The spirit of competition and professional excellence which makes doctors spend hours in laboratories or long study would vanish. Doctors would soon follow a five-day week, an eight-hour day, or else, deprived of their present professional stimulus, they would "make the most in the least time." Patients would keep doctors "on the run," developing synthetic ills when it cost them nothing to "call the doctor."

How would a cooperative stir our doctors to their best—and this means a great deal to this generally self-sacrificing class who serve mankind so generously? What personal inducements to service would actuate them? How would the patient protect himself against machine service in a system?

As this plan is sponsored in my city—and by a minority, 300 out of 1,200—it is backed by the ——— Hospital Service society, a private organization financing the promotion, expecting to run the business end of it and draw ten per cent over and above expenses. The newspapers are for it and they write tongue-lashing editorials against the opposition. The promoters are seekers of publicity, or else the less successful. I know that as a fact.

I should favor a plan for the patient to insure himself, drawing according to his premium, and paying his own bills. The doctors should be kept out of it all, retained in their special professional spirit of devotion, study, research, painstaking and expert surgery, personal attention to the patient, with a full sense of responsibility to individual lives and not to the public.

I hope our leading spirits will not yield before the rushing whim of the day in this all-important matter of keeping our medical profession the best medical profession in the world.

Address Withheld.

MEDICUS

FREE TRADE?

EDITOR: I have delayed trying to answer the Reverend Doctor Divine's article on freedom of trade, because I have been trying to secure accurate figures with which to support my opinion. To date I have not been able to secure the figures I want.

Such figures are obtainable. Many American firms have foreign factories, producing the same merchandise produced in their American plants, and have records showing the cost of production, here and throughout the world. Such comparative figures should be made public before we decide on a program of free trade.

It seems incredible that an American worker, at one dollar per hour, can secure enough additional production from an automatic machine to justify the difference in pay between himself and a Korean or Yugoslav worker at six cents per hour on the same machine. Our best automatic machines have been installed in factories all over the world.

It is not a question of minor industries, but of the basic activities of the nation. Steel, copper, textiles, corn, wheat, cotton, beef—these are some of the things that are threatened. Foreign-made steel was sold here during the worst days of the depression, when our own steel mills were working on very short time; German window-glass, at the same time when some of our glass mills were shut down. South-American corned beef has driven the domestic article completely off the market, here in the heart of the Corn Belt.

Argentine grain, New Zealand lamb and mutton, would quickly force down prices on the Atlantic Seaboard, were it not for the high tariff protection. Look up figures for imports of such merchandise in 1920, with the relatively low rates of the tariff then in force.

If, however, we must have free trade, then we must be prepared to reduce our wage scales and living standards sufficiently to enable us to meet competition on even terms.

England had free trade for many years. It almost destroyed her agriculture, and did not provide a very high standard of living for the factory workers. Today we must face the competition of many whose standards of living are far lower than those of England. Can we do it without provoking revolution at home?

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NEW problems, caused by the altered times, manifested themselves in the news. . . . Asked why he wasn't following the recent regulations ordaining that ration books be collected from prisoners, a guard at a New York jail replied: "What should I do if a prisoner is brought here without his ration book? Send him home for it?" . . . In Oregon, a ration board granted a housewife a supplemental fuel-oil ration of two gallons. A fuel dealer delivered personally the two gallons in eight milk bottles. . . . In Newark, N. J., a housewife inserted the following advertisement in the newspapers: "Wanted: Girl, white, general housework, own rooms, radio, good salary, nice home and can wear my mink coat on day off." The housewife received two hundred phone calls from girls who wanted to know the size of the coat. . . . Old beliefs were shaken. . . . The expression "As the crow flies" was ridiculed by an airlines official who declared there is nothing direct about the way a crow flies. "If a transport pilot," he added, "were to navigate as the crow does he would draw a sharp reprimand from the operations office." . . . A California youth, hearing that a sudden shock might cure stuttering, took a light rifle and shot himself in the shoulder. He recovered but continued to stutter. . . . The desire for security persisted. . . . In upper New York State, a family whose house lies at the foot of a steep hill began looking for another home. Previous to last week, the house was struck four times by automobiles plunging out of control. Last week, a large truck tried to enter the house.

Strange turns of events started wedding bells ringing. . . . A wholesale business house in Iowa returned a merchandising order to an Alaska man, requesting that he specify sizes more accurately. Accompanying the returned order was a letter signed by a lady bookkeeper of the firm. The Alaska man wrote to the lady as follows: "I, too, am a bookkeeper. I borrowed a book once and never returned it." The lady apparently had never heard this particular attempt at pleasantry before. She wrote to the Alaskan telling him how much she enjoyed it. They corresponded. They met. They were married. . . . A young man in Los Angeles, a stranger in that city, closed his eyes, put his finger on a page of churches to select the one he would attend on a certain Sunday. He attended the church selected in this manner, met a young lady there. They were married not long after. . . . Strange pleas resounded through the divorce courts. . . . An eighteen-year-old California wife, suing for divorce after three weeks of married life, told the judge that her twenty-year-old husband played basketball on Friday, golf on Saturday, baseball on Sunday and poker the rest of the week. . . . A twenty-six-year-old Chicago wife, seeking divorce, charged that her husband, a former high-school football player, used her as a tackling dummy in demonstrating the best methods of tackling to several of his friends. . . . A California fireman entered a plea for divorce on the grounds his wife was so extremely jealous that he was forced to pay for the private detective whom she hired to follow him around. . . . In a New Jersey divorce court, a young husband testified that his twenty-four-year-old wife began demanding a college education soon after their marriage. She left him, he declared, because he was not able to earn sufficient money to provide the college education.

Grant divorce for even the gravest reason and soon divorces will be awarded for any old reason—such was the prediction made when the question of allowing divorce in the case of infidelity was broached. . . . The days in which we live are witnessing the verification of that prediction.

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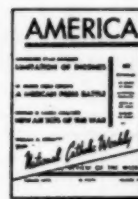
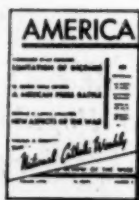
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